

# THE CHINESE RECORDER

VOL. XLVII.

FEBRUARY, 1916.

No. 2

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## NOTES ON CONTRIBUTORS.

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Dr. T. H. P. SAILER, A.B., PH.D., is a member of the Editorial Board of the *Educational Review*. He has been on a visit to China since October 1st, 1915, and has made a special survey of Middle Schools, in connection with the East China Educational Association. He is Educational Secretary of the Presbyterian (North) Board of Foreign Missions. He is also the Secretary of the American Section of the Committee on Christian Education on the Foreign Field, and a member of the American Board of Missionary Preparation.

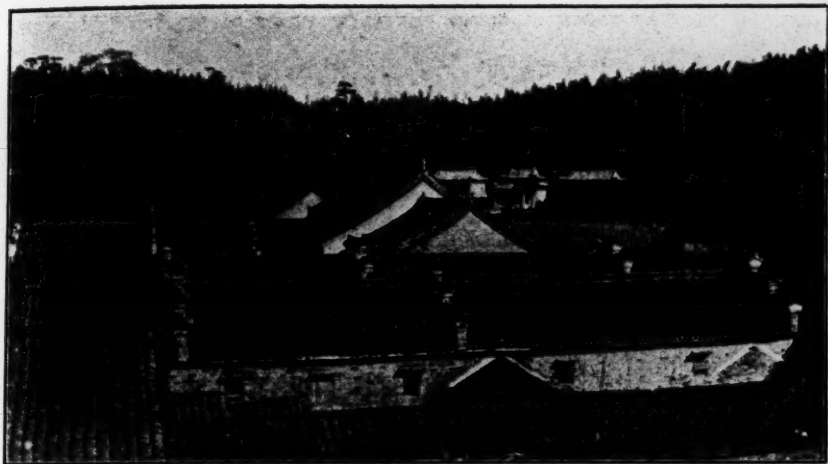
Rev. LEWIS HODOUS is a member of the American Board, and has been in China about fourteen years. Most of his time has been spent in a theological school and evangelistic work. He is at present in charge of the Foochow Union Theological School. He has been in a good position, therefore, to study the subject of which he treats.

Mr. HERBERT E. HOUSE of Los Angeles, California, has had considerable connection with educational work in China. In 1898 he conducted a private school in Tientsin, and in the same year became private tutor in the family of Yuan Shih-k'ai. He has been an earnest student of Christian education in China and an enthusiastic promoter of the same. In the latter capacity he served the Canton Christian College for several years, in the course of which he traveled constantly over all of eastern China, from Canton to Peking, studying educational affairs.

Rev. JAMES NEAVE is a member of the Canadian Methodist Mission who, after spending two years in India, came to China nineteen years ago. Most of his time here has been spent in Chengtu. His principal work has been evangelistic. For four years he lived among the Thibetans. In addition, he has had experience in press work and in Bible translation work.

Rev. SAMUEL E. MRECH is a member of the London Missionary Society who has been in China about forty-four years, most of which time has been spent in Peking. For thirty-three years he was engaged in evangelistic and educational work: for about the last eleven years he has been in union theological work. He is Chairman of the North China Tract Society.





Bird's-eye view of famous Buddhist Monastery at Bao Hwa Shan, where is found probably the most diversified forest in Eastern China. Used by the College of Agriculture and Forestry for part of their field work.



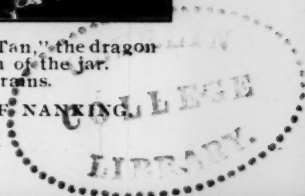
The Agriculture and Forestry Students surrounding the three highest priests at Bao Hwa Shan. The priests were very friendly.



One of the old priests near the Monastery, who watches over "Lung Tan," the dragon pool. One of the so-called dragons can be seen near the bottom of the jar. The dragon is supposed to have some control over the rains.

AGRICULTURAL AND FORESTRY WORK, UNIVERSITY OF NANKING.

*See Editorial and Correspondence.*





The river bank at Lung Tan, on the way to the Buddhist Monastery of Bao Hwa Shan.



Students on field trip at Bao Hwa Shan.



The native method of threshing rice is not only laborious but wasteful.  
AGRICULTURAL AND FORESTRY WORK, UNIVERSITY OF NANKING.

*See Editorial and Correspondence.*

# THE CHINESE RECORDER

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## Editorial

**Reconstruction.** THE outstanding feature of present-day missionary work in China is that of reconstruction. There is a delving to the subsoil of facts which is noticeable. Plans for present and future work are on a wider scale than ever before. The contributing causes are the influences of the Edinburgh Conference and the Conferences subsequent thereto, the tremendous upheavals in thought at home, and the changing needs of China.

In evangelistic work the idea of a teaching evangelism is greatly affecting present plans. The Chinese Church is realizing more and more its responsibilities. The missionaries are looking into their mission organization with a view to more effective methods, and there are signs of quite radical changes in this direction. Reconstruction is being forced upon us by a wider knowledge of the China mission field than was ever before enjoyed. The growing activity of the Chinese Church is an outstanding and most encouraging feature. We anticipate that one of the results of this reconstruction period will be a movement on the part of Chinese Christians that will carry us farther toward the goal of evangelizing China than we have ever yet gone. That is the next great movement! We should pray for it and confidently hope for it.

**A New Religion.** WE announced last year a series of articles dealing with the general topic of "The Christian Apologetic for China," based on a list of questions which were the outgrowth of ideas developed in the Edinburgh Conference. The article by Mr. Hodous on "Vital Forces in the Religion of China," is the first of the series, and we expect the others to follow in due course.

Mr. Hodous indicates briefly the development of religious ideas in China, from the animistic to the present high stage. He shows also that there are in the minds of many Chinese specific desires which, if they could be trained towards Christianity, would become a force in the spread of this the highest religion. The dissatisfaction with Chinese religious ideas and practice that exists furnishes an open door for Christianity. It is at least significant that this dissatisfaction exists at a time when wider plans for evangelistic work are being developed than ever before. The hindrances to the spread of Christianity suggested by Mr. Hodous do not strike one as of an insuperable nature. If we have the grace of which we speak, it should be easy for the foreign element to so drop into the background that the particular objection against its prominence will disappear.

We feel with Mr. Hodous that the new religion demanded by the times will contain much that is Chinese and which to some foreigners may seem to be excluded by Christianity; but we are willing for the Chinese Church and the Spirit of God to work out this problem, believing that the progress made will be just as noticeable in the case of China as it has ever been in any country in the West.

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**Does Your School  
Fit the Needs?**

WE are greatly indebted to Dr. T. H. P. Sailer for his illuminating article on "Some Modern Influences in Education." In addition to the article published by us, there is one in the January issue of *The Educational Review*, on "Some Impressions of Elementary Education in China," also by Dr. Sailer. These two articles are the result of several months spent in China in a special study of educational work. We think both articles should be studied by Christian educationists. Dr. Sailer brings to us some of the forward ideas of educational work at home. The two following sentences in



the article published by us indicate, the one, a danger of our schools, and the other, a very present need.

Dr. Sailer says: "The school tends to serve a past generation rather than the present one, and cannot be kept abreast of the times without constant readjustment." How far is this true of your school?

Later Dr. Sailer says: "The most valuable study is not that which taxes mental energy most, but that which has the specific mental connections of most importance in after-life." An application of this principle would, we are sure, create a revolution in many schools in China which are modelled after Western ideas, with all too little regard to what the student must meet and do afterwards. Dr. Sailer's articles will help on the reconstruction that has already started in educational work.

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#### A Perennial Question.

THE article on "English in Education in China," by Mr. Herbert E. House, will serve to stimulate thought on this constantly recurring problem.

With the arguments set forth by Mr. House we think few will disagree, if they keep in mind the limited field included in the discussion. Mr. House thinks the use of English a short-cut to influencing the Chinese.

Yet while admitting that the preparation of lectures in Chinese is a difficult proposition, one feels like asking how many lectures one can give in English without considerable preparation. Then the point is apparently made that while there are teachers who do their work in Chinese, they mingle very little with the students. This is not due to the fact that they teach in Chinese, but to the fact that the schools in which they work are undermanned with the result that there is too little time for the social side of their work. It is easier to man an institution where instruction given by foreigners is in English; but nevertheless the doing of work in China in English by Westerners places them under certain restrictions, that they may not realize but that others do. This is not to minimize the importance of the leaders who are trained in the institutions where English is the principal means of communication. It is intended to balance the argument advanced by Mr. House by pointing out that not all leaders in China will be of the class that he has in mind; some prominent leaders in China know no English; so that, while all that is said is true



in its place, there is another viewpoint. There is a great work to be done by those who take the time to master the Chinese language and work directly in Chinese, which is of equal importance with that which can be done in English. And for this far larger number to be reached, without English, another ideal must be maintained parallel to the one set forth by Mr. House. And not all of those who aim to do their work in Chinese lose their enthusiasm, by any means.

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**A Thrilling  
Work.**

WORK among the Miao in southwest China was begun about twelve years ago by Mr. J. R. Adam of the China Inland Mission and Mr. S. Pollard of the United Methodist Mission. The new ideas set going caused complications between the Miao serfs and their Nossu overlords. As a result, a strenuous persecution was inaugurated. To overcome the opposition it was felt necessary to change the plan under way so as to include an attempt to evangelize the Nossu. The results have been beyond all expectations. When started, the work among the Nossu grew of its own volition by reason of those who were converted spreading the Gospel themselves. At present there are possibly 10,000 Miao adherents to Christianity and an equal number amongst the Nossu. The work, however, has grown so rapidly that it has been impossible to keep close track of it.

It should be remembered that the Nossu and the Miao are distinct from each other, and both are distinct from the Chinese. While the Miao have done something in the way of providing their own schools, they have not progressed as fast as the Nossu, who already have a good system of schools run by themselves. The Miao have no literature, while the Nossu have an extensive literature of their own; but the literature prepared for use among both is in Chinese.

The great need of this promising field is the preparation of a native ministry. The material is already there. The Rev. C. N. Mylne, who has just gone home on furlough, hopes to do something to meet this need while at home, by raising money for a central training institution. With an adequate supply of native preachers—the work has grown too fast for it to be possible to send a sufficient number of foreigners to cope with it—there is hope that the work might spread through the kindred tribes even to Burma.

### Missionaries and Agriculture.

WE would draw the attention of our readers to the letter in our correspondence columns entitled "Missionaries and Agriculture," as well as to the six illustrations which indicate several phases of the far-reaching effects of the work carried on by the University of Nanking's College of Agriculture and Forestry. We have all heard the cry of the suffering and know of the great economic and social needs for such work in China and we have all rejoiced in the enthusiasm, energy, and warm-hearted philanthropy of Mr. Joseph Bailie who has been so conspicuously identified with the starting of this work. Our satisfaction and hopefulness have been raised to enthusiasm and conviction by a recent visit to Nanking. We find that during Mr. Bailie's absence on furlough the work is being vigorously carried on, there being fifty students with five professors giving full time to agricultural and forestry work and nine other members of the University associated in the teaching. There is a good nucleus of equipment which is being added to constantly. Next summer some much needed experiments will be started on the improvement of the native varieties of corn, cotton, and rice. Work on the improvement of native fruits has already been started. Afforestation will also have special attention, and of the work on Purple Mountain our readers have already learned a good deal from the public prints. We would simply add that the type of student is excellent, among those enrolled being some of the strongest Christian workers in the University. We are glad to know that in addition to the coöperation of the central Government the work is being further supported by the Governors of Kweichow, Kiangsu, Kiangsi, Anhwei, and Shantung, who have either established scholarships or contributed funds.

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### A New Departure.

IN our Book Table department there is given a review of the initial copy of an English edition of *The Chinese Christian Intelligencer*. With the purpose of this new magazine—to make available to Westerners the Chinese Christian viewpoint as contained in the Chinese edition of the magazine—we are in hearty sympathy. This is a move in the right direction. Froude once remarked that "One never knows what is inside of a Chinaman," but those who read either the Chinese or English edition of *The Chinese*

in its place, there is another viewpoint. There is a great work to be done by those who take the time to master the Chinese language and work directly in Chinese, which is of equal importance with that which can be done in English. And for this far larger number to be reached, without English, another ideal must be maintained parallel to the one set forth by Mr. House. And not all of those who aim to do their work in Chinese lose their enthusiasm, by any means.

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*Christian Intelligencer* cannot say this. The English edition will thus render a unique and needed service.

For the Chinese political viewpoint, one can read *The National Review*; for the Chinese Christian viewpoint, *The Christian Intelligencer*.

It is fitting, in this connection, to call attention to the growing number of magazines published in China to which the Chinese brethren are contributing in ever-growing volume. There are published at present more than thirty bona fide Christian papers: of these, two are dailies, three are weeklies, one is published three times a month, and the rest are monthlies. *The Chinese Christian Intelligencer* heads the list with a circulation of nearly 6,000. Two others, the Chinese edition of *China's Young Men* and *The Bible Magazine* (published in South China) have each a circulation of over 5,000. Three others have a circulation of over 3,000. The lead thus taken by *The Chinese Christian Intelligencer* might well be expanded a little and some of the valuable matter in these other magazines be made likewise available. It is imperative that the missionary body understand the Chinese viewpoint. It is equally imperative that their views be met with sympathy sufficient to encourage them to develop a viewpoint that shall influence Christian work in China. Only thus can mutual understanding result and the methods best suited to the evangelization of China be discovered. It is through a study of the untrammelled utterances of Chinese Christian writers that we shall begin to see what national characteristics are likely to influence the future development of the Christian Church in China.

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**The New  
Democracy.**

DR. Elmer E. Brown, Chancellor of New York University, has in the January issue of *The Educational Review* an article on "Educational Progress for the Past Fifteen Years." We recommend a reading of the article. The following significant sentence occurs early in the article: "But let me say in all seriousness, that the goal of our educational progress is not democracy and it is not aristocracy, unless you employ one of these terms in so wide a sense that it shall include the other. . . . The x-ocracy of which I am speaking is government by those most competent to govern."



This idea is in keeping with the conclusion of a book on "The Rise of the American People," by Roland G. Usher, Ph.D. He says, looking at the question from a slightly different point of view, that "the premises of democracy are no longer true: government is now a difficult art and the average 'well-educated' man does not normally possess the information or experience needed to qualify him either to participate in elections or to hold office."

These ideas to men trained under the old democratic ideals are nothing less than startling. They mean nothing more, however, than that life and government have become so complex that the simple conditions required for the effective working of democracy, as formerly understood, no longer exist. The result is, as Mr. Usher says later on, the breaking of another democratic precedent and the accruing of authority to the executive rather than to the legislative department, which represents directly the people.

It may seem at first thought that this does not concern mission work, but if we keep in mind another remark by Dr. Brown, wherein he says that "Our goal is a society which shall seek after the best by seeking out the best in every man," and, "it is all manner of leadership by those most competent to lead," we see how pertinent to recent developments in mission work they really are. It is necessary that we adjust our work to these new ideals which will in time prevail in China. We have here, furthermore, an explanation of the departure from the purely democratic procedure evident in some national missionary organizations; and ere we allow this change to disturb us we should study very carefully the new ideas that are coming into vogue.

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## The Promotion of Intercession.

*"Call for the observance of the Universal Day of Prayer for Students."*

Every year, since its organization two decades ago, the World's Student Christian Federation has called upon its members and upon Christians generally to unite in intercession on behalf of the students of all lands. At this solemn moment in the life of the world, in setting apart February 27th, the last Sunday of the month, as the Universal Day of Prayer for Students, the General Committee of this movement, which unites the Christian students of all countries and races, does so with a more profound conviction than ever of the absolute necessity and the boundless possibilities of united prayer.

The Christian Student Movement, whether considered locally, nationally, or internationally, is built around the central and supreme Person, Jesus Christ, the Living and Almighty Lord. It bears His Name. It acknowledges allegiance to Him. It exists to bring to bear His principles and spirit upon the

life of the universities, colleges, and schools and to make these institutions centers of propaganda for His program. It recognizes Him as the Source of its life and energy.

Never has Christ seemed so unique and so necessary as He does to-day. When have so many stood in need of His guidance to discover the path of duty and of faith in the midst of sore perplexity and questioning, of His sustaining power in the midst of sorrow and loneliness, of His assured presence in the valley of the shadow of death, of His vision and hope to discern and hasten the coming of the better day! Christ has ever manifested Himself in the pathway of those who have called upon Him in faith and with pure heart and unselfish spirit. Therefore, let Christian students and professors in every land, together with all who have truly at heart the accomplishment of God's will in and through the students of the nations, unite in the faithful observance of the coming Universal Day of Prayer for Students, that there may be marked manifestations of superhuman wisdom, superhuman love, and superhuman power—such manifestations as will fully meet the unparalleled needs of the present hour.

#### OBJECTS FOR INTERCESSION.

Let us pray for the leaders and members of Student Movements in lands now at war, that even with greatly reduced numbers they may be given added strength to carry enlarged burdens of responsibility and to meet new opportunities for service.

That the tens of thousands of students in training camps, in trenches, in hospitals, and in military prisons may have a satisfying experience of Christ and be true witnesses unto Him among their comrades.

That the members of the Movements in the neutral countries may be saved from becoming indifferent to the great spiritual issues and to the voice of genuine need, and that with unselfishness they may enter into fellowship with the sufferings of their brothers and sisters in the countries engaged in the present strife.

That the work in the schools may be specially furthered in view of the larger burdens which must soon be placed upon their members owing to the depletion of the universities.

That true apostles of reconciliation may be raised up and prepared for the supremely difficult, Christ-given tasks of reconstruction and reunion.

That as a result of the Panama Congress (to be held February 10-20, 1916) a larger and more fruitful work may be undertaken on behalf of the students of Latin America.

On behalf of the General Committee of the  
World's Student Christian Federation,

KARL FRIES, *Chairman.*

JOHN R. MOTT, *General Secretary.*

This call is itself a challenge to each of us to do what we can to make this day of intercession fruitful and effectual. Will you not do what you can to work with others to get the Christians of your city, both Chinese and missionaries, to make this a day of mighty intercession for the students of the world.

#### INTERCESSION FOR THE STUDENTS OF CHINA.

1. That the hundreds of students who have this fall accepted Jesus Christ as their Saviour may be true and steadfast to him as they go to their homes during Chinese New Year.

2. That scores of the students in mission schools who have for months—some of them for several years—heard and studied the Gospel of Christ may openly acknowledge Him as their Saviour and Lord before the close of school in June.

3. That the students from non-mission schools who are in Bible classes may be led to openly acknowledge Christ as Saviour and Lord this year.

4. That the Lord will more widely open the door for work in the non-mission schools and prepare the Christian Church to enter into it.

5. That the passion for winning souls may be instilled by the Holy Spirit into the heart of every Christian student and that many of the strongest, intellectually and spiritually, may give their lives to the service of Jesus Christ.

# Contributed Articles

## Some Modern Influences in Education

T. H. P. SAILER.

**T**HERE are several reasons why modern influences have a hard time of it trying to work their way into education. Education may be broadly defined as the process by which society transmits to the rising generation those parts of its mental possessions which it considers necessary for its own best growth. Such a definition would seem to insure that whatever good thing emerged into the social consciousness would be at once handed over to the educational system for transmission. But in actual life it does not so happen. The formal agency of education, the school, arose in the first place it is true to hand down desirable knowledge, but it would never have come into being if this knowledge had been satisfactorily transmitted through the existing social agencies, such as the family, the community, or the vocation. The reason why industrial schools, for instance, have been so late in making their appearance is because until recent times the trades and guilds had a thoroughly adequate system of training of their own. From the first the school as a separate institution concerns itself only with those matters which are not cared for by other agencies. The kindergarten, or the house of childhood, would be by some denied the name of school on the ground that they are too much like ordinary normal life, and would be justified only when the children "learn something" that they would not get at home.

The tendency of the school is therefore to become specialized as to subject-matter, and as secluded as possible as to location, so that the subject-matter may be pursued with freedom from distractions. Under such conditions it is not surprising that it tends to get self-absorbed. To secure teachers conversant with its traditions and willing to accept its uneventful routine at the low salary it has to offer, it inbreeds and produces a race for the most part of the intellectual rather than the emotional or motor type, men whose profession demands a large amount of seclusion and whose tastes are not inconsistent with it. Of

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NOTE.—Readers of the *RECORDER* are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

course there are notable exceptions among teachers, individuals of the most energetic and social temperament, but the tendencies mentioned above cannot continue to operate without strongly influencing the characteristics of the teaching body as a whole.

It takes a long time to build up methods of effective transmission. The materials of any subject must be gathered and organized, usable textbooks must be prepared and teaching methods must be worked out by patient experiment. As a result, the older studies in any curriculum occupy positions of immense advantage as compared with the newer ones which have not yet been gotten into shape. Moreover, it would not be strange if those who have spent so much loving care on those older branches and who have come to teach them mainly because they found them so congenial, should not inevitably have a somewhat exaggerated idea of their importance. Every fresh piece of evidence, for instance, of the relatively decreasing value of the ancient classics in modern life only stimulates those who teach them to more strenuous support.

The upshot of all this is that the school tends by its very nature and organization to become a stronghold of conservatism and to resist adjustment to the changing needs of society until absolutely compelled to yield. It is not only steeped far more than most people realize in traditions, many of which arose to meet mediæval, or aristocratic, or pioneer needs, but it often actually glories in maintaining these traditions long after the needs which created them have passed away. The school tends to serve a past generation rather than the present one, and cannot be kept abreast of the times without constant readjustment. This is the more serious because it takes almost a generation for a nation to reap the full benefit of changes introduced into its schools. Education therefore must anticipate the needs of the times and be sensitive to all indications of changing conditions. Because the other social institutions are less capable of control, the school must assume a large part of the responsibility for progress.

The fundamental assumption of this paper is that education should transmit to us the best possible equipment for the life we are to live rather than the life our fathers lived. We in turn must hand down to our children not what appeals most to our tastes and needs, but what will help them to serve their own generation. We must keep the closest watch of the great



influences that are shaping society. To adjust ourselves to the most probable outcome of these, it may be well to consider some of the forces which have already wrought notable changes both in life and educational practice, and which seem certain to have still greater influence in the future.

The first of these is the idea of democracy. This is the assumption that every individual as such has rights of independence in thought and action that others are bound to respect, and corresponding duties to the common welfare. As the editor of the *Hibbert Journal* writes: "One of the gravest defects in current social idealism is that it turns the imagination too much on that more attractive side of the picture which has to do with the sharing of profit, and too little on the other side—the sharing of loss . . . It cannot be too much considered that democracy as it now exists, if in one aspect the freest, is in another aspect the severest form of government; less than any other form does it permit the natural man to do as he likes; and a community composed of individuals who have no other idea than doing as they like, will not only refuse to be governed but fail to produce men who are capable of governing . . . The central problem of democracy is the problem of educating the citizen."

The second influence is that of the exploitation of natural resources made practicable by the application of steam and electricity to manufacture and communication. This has deeply affected social institutions by the changes it has made in civilized life, and has at the same time furnished the means for institutional machinery on a scale never dreamed of before. It multiplies the forms of human activity.

The third influence is that of the experimental method in science which has at last demonstrated even to the man on the street the value of ascertaining the exact facts and determining their causes for purposes of control. This idea is now being harnessed into the service of all sorts of popular enterprise.

The fourth influence is that of the idea of evolution or development through functioning as a part of a larger whole. This idea helps to the conception of activity as the normal life and of the promotion of the mutual good of the individual and society through mutual interaction.

These four influences are none of them exactly novelties, but their applications to education are far from being exhausted. What they have already effected and what they are



to effect constitute the most interesting phenomena in education to-day. Many educators who would at once admit their importance are failing to apply them consistently in their work.

1. The idea of democracy involves in the first place the idea of education for all, and therefore compulsory education. It holds that every child has a right to the fullest development of his abilities and to the most favorable environment, physical, mental, social, and moral, that the state can provide. Medical inspection, visiting nurses, supervised study, libraries and lectures, social gatherings and festivals, playgrounds and athletics are all its concern. It takes account of the needs of those who are compelled to leave school early as well as those who go on to higher work. It no longer confines itself to professional education, which is the vocational training of the classes, but is equally interested in industrial education, which is the vocational training of the masses, and this for the benefit of the workmen rather than of the product. It recognizes that abilities differ and does not propose a levelling down process. It would provide for the cultivation of every gift that has a worthy social use, for the work of the scientist and artist who, for the sake of a larger ultimate good, refuses to draw the "circle premature." But it holds that difference of training should be based on difference of ability and not on difference of birth. Although providing schools of different types it makes it as easy as possible for individuals to pass from one to the other. Its curriculum is broad and centers around the needs of man. It not only condemns any training that lessens the sympathy of men for their fellows, but it is under a logical obligation to make the social studies the core of its curriculum. Whatever makes for good citizenship and social co-operation—domestic science, education of consumers, training in choice and the bearing of voluntary responsibilities, elements of civics, economics, sociology, philanthropy, and social service—all these will be presented as soon as children are ready for them, and will be successfully taught much earlier than at present when the same ingenuity has been expended on them as has been put in the past on the classics and mathematics. In a word, the democratic idea considers the school as the most effective agency for social progress and is constantly finding new tasks for it along this line.

2. The wonderful development of natural resources that has taken place within the last century has thrown new responsibilities on the school by the changes which it has wrought in the other social institutions, the family, vocation, and state. The congestion of population in great cities and the conditions of modern industry have greatly affected home and vocational life, and have raised a set of problems that can be solved only by collective action. Fortunately the wealth of the state has been multiplied by this same development that has created the problems, and the democratic state considers that one of the best investments of its funds is in education.

This second influence combines with the first therefore to exalt the place of the school in national life by presenting on the one hand new motives for systematic education, together with subject matter for many new studies that are products of the industrial revolution, and by providing on the other funds for state education altogether unprecedented in scope.

3. The experimental method in science has found some interesting recent applications to education. On the psychological side it has undermined the old theory, never consistently maintained, that the value of any subject resided in the amount and type of general mental discipline that it provided rather than in its content. Any study, it was held, that required close observation or exact reasoning, prepared the mind equally well for close observation or exact reasoning along any other line. The ideal curriculum was therefore that which selected studies demanding intense effort of each of the so-called faculties, memory, observation, imagination, reasoning, etc., and turned out a mind polished on every side and fit for every use. Experimental psychology has shown that mental connections are much more specific than was formerly believed, that observation of Latin case endings, for instance, may effect no improvement whatever in observation in biology or economics, that the cultivation of mathematical reasoning does not necessarily produce good reasoners in philosophy or law, in short, has indicated that the disciplinary value of any subject depends mainly on the richness furnished by its content of the applications to important needs of life. The most valuable study is not that which taxes mental energy most, but that which has the specific mental connections of most importance in after life. The importance of Latin is to be measured not by its difficulty, but by the character of the

uses which a man will later find for the specific ideals, tastes, and methods which he learns in the study of Latin. Concentration of mind, in the small extent to which it is transferable to other tasks, had better be gained studying subjects whose content value is as great as possible.

While some psychologists are willing to admit a certain amount of general discipline in any study, no one to-day attempts to justify on experimental grounds a curriculum whose content is abstract and remote from the needs of practical life. The kind of curriculum that we want is one which cuts broad swathes across the fields of the most useful human knowledge, including the principles, methods, viewpoints, and aims which are most needed in attacking the large problems of life. The various subjects must not only be selected with great care, but pruned of the non-essentials, and must then be taught in such a way that those elements of them which have the most significant applications to life shall be mastered for purposes of transfer.

Two fatally weak points in much present-day teaching are: first, that we fail to emphasize sufficiently the phases of subject-matter which play important roles in other fields, and second, that we do not train in the varied uses of what we learn. Each subject is too self-inclosed and absorbed in its own problems. It is almost an impertinence to inquire as to the practical applications of mathematics as we study it from day to day, and probably most of our teachers would be hard put to it to answer. We need to lay far more stress on the inter-relationships of knowledge, and to teach with specific uses in view. The word "specific" is here opposed not to breadth, but only to vagueness. Our aims need to be no less broad and high for being clear and definite.

Experimental psychology is also making hopeful progress in devising tests for measuring the results of teaching. The Courtis arithmetic tests are a case in point. The scientific method of getting at the facts and discovering the causes that lead to their improvement has wider applications than most persons think.

On the sociological side the experiment takes the form of a survey to determine as nearly as possible the life conditions from which our pupils come and to which they go. Without this we should have no criteria for estimating the relative value of the elements of the curricula. If science has any lesson for

teachers it is that it is dangerous to take things for granted and to depend on traditions.

4. The doctrine of evolution has impressed upon us the idea that growth comes from adjustment to surroundings and active response to them. Whatever living thing is not adapted to its environment and does not function will wither. This idea appears in educational thought as a demand for training that is adjusted to the needs of life and will later function outside of the school-room. Learning that does not transfer to some worthy use tends to evaporate quickly. The finger of God at work in natural law warns us that we do not well to stop short of the most perfect adaptation possible of our teaching to the actual needs of our pupils. Plant and animal attain their best only when we have discovered and supplied the best possible conditions for their growth, and we cannot expect children to require less.

Evolution also gives us the idea of organic relationship, which, in spite of its limitations, is useful in suggesting the mutual interdependence of the individual and society. Only in a social atmosphere is real individuality possible, and only by developed individualities can society progress. The school must train for social life and by means of social life. It is not a knowledge factory for manufacturing ideas by impersonal methods. A class session is ideally a social conference. The school should conform itself as nearly as possible to the standards of normal life, and take as its main end the training for the most efficient participation in the various social institutions: family, vocation, community, church, and state.

The influences above mentioned are only a few of those which have affected modern education, and the results mentioned are only a few of those they are bringing about. Whoever welcomes these influences will have his hands full in making the most of their implications in school life and will have all sorts of inherited traditional obstacles to encounter.

In China these influences are as yet far from the development that we may expect them to achieve. We may confidently expect, however, that they will all be increasingly felt. We educators shall be wise if we adjust our methods to anticipate or at least keep pace with their growth, instead of lagging behind the national development as the educational institutions of most other countries have done.



## The Christian Apologetic for China

### I. VITAL FORCES IN THE RELIGION OF CHINA.

LEWIS HODOUS.

**W**E are usually told that China has three religions, namely, Taoism, Confucianism, and Buddhism. The Chinese say, "The three teachings are the whole teaching."

A story illustrates the relation of the three doctrines. At a meeting of Laotze, Confucius, and Buddha the question about drinking wine arises. Laotze wants wine, Buddha does not. Confucius says: "If I do not drink wine I shall become a Buddha. If I drink wine I shall become an immortal. Well then, if there is wine I shall drink, and if there is none I shall abstain." In other words the three systems are the formal and external manifestation of the fundamental religion of China.

The formal content of this religion is gathered from all ages and all stages through which Chinese society passed in its struggle upward. There are numerous animistic survivals from the time when natural objects were regarded as possessing life similar to man's life and assisting or opposing him in his struggle for existence. This animism is even now so much in evidence that the religion of China has been called universalistic animism. The charms in almost every house, the stones at the end of straight streets to ward off evil influences from the house, the tigers above the doors, the characters written over doors and on the posts, *fungshui*, all these are survivals of the animistic age. The general attitude toward nature is still animistic. It is impossible for a large number of the people to think of a spirit apart from some concrete embodiment. Some Christians connect their idea of God with the ten commandment scroll or with the two characters for Shangti. This animistic attitude also colors their idea of the baptism and the Lord's Supper.

We find traces of the animals and plant totems which were regarded as the ancestors of the primitive clan. To this day certain tribes still worship the animal totem which they regard as their ancestor. The present belief in were-foxes, were-wolves, and were-tigers and other were-animals are no doubt active survivals of the totemistic age.



This animistic stage, when the clan was the unit and the family and state as we know them had not yet arisen, was followed by several significant developments. The magic and exorcism was developed into an elaborate system whereby man tries to control nature. This has a tremendous influence to-day. When the French were shelling the forts at Pagoda Anchorage the viceroy of Fukien had a large number of Buddhist and Taoist monks reciting sutras to ward off the enemy. The Boxer uprising illustrates how this ancient magic was employed on a national scale in the attempt to rid China of the dreaded foreigner. Even to-day many communities prefer this method of getting rid of plague and other natural calamities.

From primitive animism there grew up another movement, namely, the desire to become assimilated to nature and in this way escape external and personal limitations which cannot be controlled. This movement is represented by Laotze and his successors. They exalt the Tao, the way of nature. The Tao was conceived of as passive, benevolent, righteous, just, all-wise. Men who were dissatisfied with the limitations of the society of the time and sought freedom from their passions left the haunts of men and communed with the Tao. This has been a great religious force in China. It developed an idea of sin and of the worth of personal character and early formulated the idea of immortality far above the current conception of shadowy existence after death. This development readily assimilated itself with Buddhism and the two have produced numerous societies and sects whose purpose has been the cultivation of religious character. It has also led many individuals to devote themselves to a life of religious contemplation and service. Of course with it have gone many superstitious practices, but it has kept alive the mystic life among the Chinese.

Another most significant development from animism, and really a revolt against it, was Confucianism. Confucianism retained many elements of animism, but at the same time emphasized those elements which were in harmony with the new social and state organization. The marriage law of the Chow dynasty forbidding people of the same surname to marry broke up the ancient clan system. In its place was set up the family organized on the paternal basis. The feudal state was organized on the same basis. The son of Heaven became the

vice-regent of Heaven and all others were subordinate to him by gradations. The five cardinal relations of sovereign and subject, father and son, elder and younger brother, husband and wife, friend and friend were slowly developed. The five constant virtues, benevolence, justice, propriety, wisdom, and sincerity, were elaborated. Gradually there grew up the idea of the princely man who embodied all the virtues of the feudal age in proper proportions.

Religion was organized on the same basis as the state. The emperor worshipped Shangti. The feudal lords each had the god of the grain and ground which they worshipped. The ordinary man was allowed to sacrifice to his ancestors and household gods. The gods were associated with mythical heroes. Many of the local functional gods were united and worshipped as one. These gods were not only related to the physical wants, but also to the new system of society and government.

The Confucian system divided the universe into two great entities, the T'ien Tao, the way of Heaven, and the Jên Tao, the way or duty of the man. This second part has been emphasized as important. In fact upon its faithful performance depends the proper working of the Tao of Heaven. This training accounts for the apparent disregard of religion among Confucianists. To them the duty of man is the chief religion.

Upon these two systems Buddhism was grafted in the first century B. C. in the Mahâyâna form. The Buddhism which came to China had undergone certain fundamental changes. Ancient Buddhism had no deity. The Mahâyâna system has an eternal deity. For the Arhat or holy man who spent his life in meditation it substituted the idea of service. The Buddhisatvas whose object was to help mankind became popular deities. In place of Nirvâna it brought a well developed idea of Western paradise and, in contrast to this, hell. Soon there came also the idea that people could be delivered from hell by masses.

These in a general way are the formal elements in the religion of China. They date from different ages and are drawn from various systems. It is not easy to distinguish superstitions from vital elements. Some order can be brought into this confusion if we regard religion from its functional side, that is, related to definite needs of the individuals, the community, and the state. Many of these elements are employed

to assist the Chinese in their keen struggle for existence. The struggle for existence occupies the time and strength of the majority of the people in China. To the boatmen pulling the boat up a dangerous rapid, to the farmer working from dawn till dark in the burning sun, to the women in the dark and dingy room weaving cloth, religion comes as a means to win out in this struggle for existence against disease and death. It keeps the family, the clan intact; it unites the members of the guilds and societies, it brings the people of the villages and the districts together and enables them to realize their solidarity and work together for common ends. The new president inaugurates the worship of Heaven. Outside pressure revives the worship of Kuan Ti, the war-god, and the installment of Yüeh Fei as his associate. Thus we see that that is vital in religion which is connected with the needs of the individual or the social organism or the state. At present these needs seem to be those of self-preservation and an unhampered existence.

With this should be connected filial piety which is really at bottom religious. From one point of view ancestor worship is the religion of China and filial piety its deepest expression. It has a functional purpose. While there are some people who simply revere their ancestors, the majority sacrifice to them because they think the ancestors are able to determine the weal or woe of the living.

The religious forces which are most vital to-day, however, are those connected with hope of reward and escape from punishment. The Chinese believe that Heaven, by means of demons and spirits, rewards the good and punishes the bad. This reward and punishment may come in the present life or they may come in the life hereafter. The evil go to Hades and the good may go to the Western Paradise or may be reborn into good positions in this life. The hope of reward and fear of punishment are two of the greatest forces for social conduct in China. The masses are influenced by this alone. What was said above about the popularity of functional deities should be connected with this hope of reward and fear of punishment.

There is another powerful religious force, namely, the desire on the part of noble souls to become free from the limitations, disappointments, worry, sorrow, and trouble of this world and to find peace by becoming united with the object of their faith. During times of national trouble these men left the haunts of their fellows and retired to the mountains

to meditate. At first they lived alone. After the arrival of Buddhism they organized themselves into groups following the rules of Buddhist monks. Related to these are numerous sects of humble folk who are trying to find peace in meditation, prayer, and fasting. They do not hold a pure doctrine, but often practise all sorts of superstitions. The government has always regarded these Buddhist-Taoistic sects with suspicion and has often exterminated them ruthlessly, but they have continued their growth and have kept alive the mystical life which is the soul of religion. Members of these sects are some of the most earnest and devoted Christians.

One of the outstanding facts in the religious life of the Chinese is the dissatisfaction with present religious ideas and practice. This has expressed itself in several ways. The most evident is the decreased attendance upon the pilgrimage to Tai Shan, a famous shrine in China. There has also been a general decay of the temples and religious practices formerly popular among the literati. Far more significant is the loosening of old social bonds and sanctions and the general complaint of the lowering of moral standards among students and officials. This means that the old religious ideas have ceased to operate effectively. China is entering upon a new and untried world and the old religious ideas are unable to bear the strain. Various methods are being proposed to meet the situation. The classics are being put back into the lower schools not for the purpose of studying the Chinese language, but to supply the lack in moral training. The attempt to revive Confucianism as a religion on the part of a small body of men is a straw pointing the same direction. Buddhism also is making attempts to adjust itself to the new conditions. Among the higher classes the dissatisfaction is quite evident. On the one hand some are distrusting all forms of religion, regarding all religion as superstition. Others are groping in the dark for something better. Slowly but surely a new ideal of personal character has found its way among the students and the higher classes. In contrast with this new ideal their present life seems weak and they are searching for some power to help them bridge the gulf between the actual and the ideal. This new ideal is connected with personal freedom, with a new patriotism and with desire for social service.

Among the higher classes the dissatisfaction is partly intellectual inasmuch as the old religions are out of harmony with



the new science. It is partly moral because the old religions seem impotent to bring about results in personal character and public life. What elements of Christianity awaken the most opposition or create most difficulty? The elements which have created difficulty in the past were not doctrinal. The great objection to Christianity was that it is a foreign religion. It was unavoidably associated with the aggression of the western nations and it is only recently that it has become partially disassociated from the political aspects. At present the objection to the church is that it is controlled by the foreigner and subsidized to some extent by him.

A more fundamental hindrance is that Christianity is an exclusive religion. Christ demands the allegiance of the whole man. The Chinese could take Christ into their system and worship Him just as they have taken Buddha, Marco Polo, and Ward, an American soldier, but to leave all else and follow Him is extremely difficult. Christianity means to them the giving up of their ancestral religion and social organization and life itself as they know it and live it. One of the reasons for the dying churches in small communities is the family organization and the family religion of the Chinese. The church has won a few individuals—usually men—and has trained a few boys. The individuals have backslidden or died and the boys have found the life in the port cities more congenial and the result is a dead country church.

There is another serious difficulty. Christianity as a religion has been formulated into a reasoned system suitable to our western point of view. The foreign missionary and those who are trained by him unavoidably propagate this system. The result is that it does not find immediate lodgement among a people to whom religion is not a doctrine, but consists in certain acts and attitudes with very definite ends in view.

Moreover, Christianity is a religion of love and service. Many of the functional values relating to the food supply and material benefits have taken a secondary place. It is related to personal character and to that divine-human brotherhood which Jesus came to establish among men. Its salvation is not the escape from a material hell and an entrance into a physical paradise, but is the salvation of character by communion with God and Jesus Christ. Such a religion the Chinese with their animistic faith find difficult to understand and adopt.

At the same time it should be remembered that Christianity has many points of contact with the religion of China. The Bible forms an important point of contact. The Bible is an oriental book. Many passages and parables which western logic has labored over are readily understood by the Chinese. In fact Chinese Christianity will in due time enrich our interpretation of this Book of books.

The animistic period of ancient China was followed by a kind of monotheism. Whether the supreme deity is conceived as Heaven, Shangti, or Tao there is an attempt to arrive at a unified conception. This being is regarded as supreme ruler and judge. Prayer and sacrifices are offered to him. He is benevolent, just, constant, august, and wise.

The Chinese have a hell and a western paradise. The system of ethics has impressed western scholars. Their form is very similar to Christian ethics. "Within the four seas all are older brethren and younger brethren." "What you do not wish yourself do not do unto others." The five constant virtues and the five cardinal relations have points of contact with our ethical system. While the similarity should be recognized it should be pointed out that though the names are similar the values are quite different. The idea of brotherhood of Confucius is that of a feudal society entirely consistent with despotism. It is not the brotherhood of modern democracy. Likewise justice and benevolence are virtues of a feudal society and are entirely consistent with slavery and other evils.

The most important point of contact is the divine discontent of the higher classes with their ideals, social system, and personal character. This opens a way to appreciating the best in these old ideals and at the same time receiving God as father and establishing society on the basis of the new family where all are brothers, each rendering his service in this divine human family.

What are the elements which make the greatest appeal? Many of the best minds are realizing the crisis in their national life and are looking about for some new force to save the nation. The Chinese have tried the army; they have tried education; and now they are trying to find salvation in religion. This appeal has attracted many of the best men. Furthermore they have found not only a means of saving their country, but many have found a new power enabling them to get away from certain vices tolerated in the past, but no longer in harmony with the new enlightenment spreading over the land.

Others find peace and consolation in the new religion. It frees them from the animistic fears of devils and spectres. It harmonizes with the new view of nature and disease. It holds out a new life with present-day ideals.

Christianity unifies their mental life and subdues the fears and so brings new strength and hope to face life with its problems and difficulties. This is especially true because recent years have brought out the individual from the mass. As long as a man was a part of the family the family religious atmosphere surrounded him. He had no individual problems apart from the family. He went with the current. Now the worth of the individual has been recognized and he must stand alone and for this he needs a new vital religion.

Our discussion has brought us to the following conclusions. China's present religion is related to social organizations which have already disappeared in the dim past or are now passing. With the growth of a modern industrial society, a new national life, a new democracy and a new internationalism comes an urgent demand for a new religion in harmony with the times. This new religion will not be wholly unrelated to the past. It will conserve all the best of the past. The new religion will be monotheistic based upon the revelation of God through Jesus Christ. It will emphasize the solidarity of the Chinese and the human race. It will develop a ritual and a polity suited to the Chinese. It will be practical, based upon the love to God and service to fellow-men vitalizing the five constant virtues and permeating the five relations with the Christian dynamic. Salvation will mean the salvation of the whole man to a better life here and now and to a life of fellowship with God and with the departed dead in the world hereafter.

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## English in Education in China

HERBERT E. HOUSE.

**T**HE February 1915 issue of the RECORDER contains an article based on the replies received from a questionnaire on the very important subject of "The Place of English in Education in China." The writer has been deeply interested in the subject for some years and presents the following discussion of the article referred to.

The article seems point by point fallacious because it has in mind the admittedly unsatisfactory present ordinary product of mission and government schools generally. This the article itself makes clear by references, as follows, to "Men who knew English and nothing else," "Men with a fair knowledge of English," "Students who have taken quite a good deal of their college work in English," "Boys, (who) when they get a little English, are inclined to despise their own country," "The student who can understand practically all that is said to him by the time he has completed his college course," "Students who can (at the end of the college course) read ordinary text books and most reference books fairly readily." This is the "English in education" that most of the mission and government schools know and that the article discusses and draws conclusions against. That has been the trouble with this endless discussion of "The Place of English in Education in China" that began in the days of old conditions and continues with little new or enlarged conception of what the purpose and use of English in education in China ought to be. Take the last two of the above quotations, which with perfect fairness represent the best English that the article and its conclusions are based on. Those statements, made of the man who has graduated from college, should be made of the student by the time he is half through his high or middle school course. Of course the "English in education" that is back of the discussion in this article is unsatisfactory, from first to last, to both institutions and students. The article takes for granted, and is no doubt right, that in schools where there is this kind of English there is an equal deficiency in Chinese, that the graduates are "Neither fish, flesh nor fowl, neither foreigners nor Chinese," that they are "Men who have too little Chinese scholarship to enjoy association with the gentry,"



"Men who have been educated away from their own people." The trouble is not with the "English" more than it is with the "Chinese," the trouble is with the "education." Read the article by W. B. Paton in this same RECORDER where he plainly states that the mission schools—to quote freely—are "in the chronic condition of being so habitually and pitifully undermanned that they cannot meet the conditions in China to-day and are not training the leaders of the type needed." Along with this condition goes almost necessarily a tentative halting policy and lack of definite commanding purpose in all things, and particularly so in the matter of English. This and the generally indefinite policy regarding, and lack of good methods in teaching English all combine to produce the unsatisfactory men and results which this article presents.

Most mission schools have been confessedly lacking in the matter of teaching Chinese. Probably no school in China, unless it may be St. John's, gives its Western education so entirely in English as Canton Christian College, yet the standard in Chinese in this school where English is so emphasized, is almost classical and no student can go on in his English work who does not come up to the standard in Chinese. This adds heavily to the student's work and may lengthen by a year or two his period in school but it all adds to discipline and education. These students can mingle unashamed with the best of China's gentry. There are mission schools in China that do command the respect of the best Chinese people; more would have that respect if they gave proper attention to teaching Chinese. It is not right to present the student poorly instructed in Chinese as an argument against the use of English in education. He is, however, an arraignment of missionary education wherever he is found, a product of its undermanned and inefficient schools and of its low educational standards.

No more important point is made in the article than the importance of the students' contact with his foreign teacher, supposedly only possible to any extent through Chinese. The facts are emphatically the other way. There probably is not, and probably never was, a school in China with Chinese as the medium of instruction where the relative number of foreign teachers able to freely converse in Chinese was not very small, and where all others on the staff were not either struggling with a meager knowledge of the language or working into its

very beginnings. When I was in Nanking in 1911 it was freely said at the University that the number of teachers who were proficient in Chinese was too small and their other duties consequently too great for them to give time for personal contact with the students, and the other teachers did not know enough Chinese to enable them to do so to any advantage at all. This condition was deplored. Where English is taught, not "as all foreign languages in our Western schools are taught," as is recommended, but as it should be taught, when it is taught, solidly so that by the time students are fourteen or fifteen years old they will have a good working knowledge of the language, then students and teachers can really come into an intimate personal contact that continues on through the years of school life to follow. In such a school the young American instructor, fresh from his college life, full of vigor, and enthusiastic for fellowship, athletics, and sport, enters, a live wire, into the spirit of the student life around him the day he reaches the campus unhindered by any language difficulty whatever. What a contrast to the wall of division where the language separates him from the student during his first and finest years for helpful personal contact and until by years of study he has worn away the edge of his enthusiasm and till he has become so loaded with routine duties that he has little time or strength for vital personal contact with students. I have it on good authority that there are probably not six foreign teachers in all South China outside of Canton Christian College who actually mingle with their students in play and social life to any extent at all. On the other hand, in C. C. C. where English is the medium of instruction there are about twenty-five American men and women in daily intimate personal contact with all students above the first year middle school. It is "the man up against the boy" that counts and it is the proper use of English that makes this possible to any sufficient degree. The greatest deficiency in mission schools where Chinese is the medium of instruction is in this very matter of personal contact. The students are there left for their society almost entirely with one another and with their Chinese teachers. There are several schools in China, where there are foreign teachers who have been long years in China, who have fine command of the language and who, out of all their local missionary body, are particularly competent educators. Some fine results have been accomplished in these schools through

Chinese; no one ought to question this, but it has indeed "taken many years for these institutions to win the confidence of the Chinese," a confidence and co-operation that are quickly won when right methods are used. It may also be said with truth, that it has taken needlessly long years to accomplish other important results that might have been won quickly with only advantage to all concerned by the proper use of English.

By English here is meant English so taught during a period of about two years that the Chinese student of fifteen or sixteen years of age is able to go on with his education from that time in English, and does so go on, with little more difficulty, on account of language, than have American or English boys of similar age. Such a student is practically master of the language on entering his college course.

Such a student gets his English when he needs it, while he is getting his education. It is then he needs access to the world's best text books and literature, and it is then he needs the close personal contact with his foreign teachers, all out of his reach except through English. Such a student of course takes practically all of his Western education in English. Every argument and conclusion, questioning the value of English, advanced by the article in question falls away when such English is taught and when a student is given a true education. The students of the article being discussed get only a "fair knowledge of English" by the time they leave college, they get little benefit from it in school and they then go out among the Chinese where they have little use for it.

This autumn, Canton Christian College will have on its staff five former graduates of its middle school who are graduates of American colleges; four of these have studied in Teachers College, New York, and three have there taken post-graduate work. These five splendidly prepared, devoted young people and others like them will soon be doing in Chinese for the people of South China, whatever needs so to be done as no foreigners could ever hope to do it. Sixty of our former students, well trained in Chinese, educated in English, are now in America taking the best in education that America has to give. There is not a more patriotic or home-loving company of people on earth than this body of students, each of whom is dreaming dreams and seeing visions of what he is to do for his "dear China"; and, thank God, they are, with few if any exceptions, trusting to do the great things they look forward

to in the name and by the power of Christ. One's heart is lifted up in thankfulness in knowing that in body, mind, and spirit they have been highly prepared for the great tasks that are before them.

Consider the great economic value of a policy which enables even a young school, without Chinese-speaking foreign teachers, to rapidly and surely train a body of the finest kind of highly qualified teachers and leaders, to say nothing of so winning the confidence and appreciation of the Chinese that aside from their fees their gifts are almost poured out in its assistance.

Who supposes that such a school as Canton Christian College could have been built in a dozen years, doing its work in Chinese, and that with little to start on and no Church Board back of it. Most of the American staff give serious attention to the study of Chinese and several now have a good practical knowledge of the language but there are probably not a half dozen foreign teachers or missionaries in all South China who could conduct a series of lectures in college in Chinese without spending their whole time in preparation with a Chinese assistant.

Not long ago one of the very leading educators of China wrote of Canton Christian College in explanation of its marked success, that it had back of it many years of missionary influence and a large Christian population. The fact is that there is hardly a corporal's guard in Canton Christian College from the missionary and Christian community; eight-five per cent of the four hundred and fifty students are from non-Christian homes. Most of these are of the leading people, people never before touched by Christian influence. Of these students in this young school, with the average age yet very young, under the gracious influence in the school some two hundred have during the past five years become devoted followers of Christ, and vigorous working members of the various mission churches of the vicinity.

Regarding the permanency of the staff where English is the medium of instruction, it is not necessary to send out short term men who are without the missionary spirit, and who are without the idea of permanence. Nor is it necessary to conduct a work so lacking in vitality and interest that the teacher readily gives up his work at the end of his first term of service. Looking back over the record of Canton Christian College,



there have been but four regularly appointed members of the staff—not including the architect—who have left the school at the end of their first term of service or before or after except for causes that would have operated in any mission. Very few have left for any cause and so great has been the drawing powers of the work that two of those who did leave, becoming well established in professions and business at home gave it all up, and have returned with their families to give their lives to this service so full of blessing and joy. The appointee to Canton Christian College is chosen because of his interest in what the college stands for, and because he seeks such service as a life service, as well as for his other qualifications, and the fact that he can immediately throw himself into his life mission, unhindered by any language difficulty, only binds him the more closely to the institution, and the joy of that service in such a fellowship and in such an atmosphere as he has found soon forms bonds that are almost unbreakable.

It is not urged that every one should do every thing in English, nor is it supposed that perfection will be found in our work whether done in English or Chinese, but for English-speaking missions in China at the present time, the English language is a temporal asset both from a missionary and from an educational point of view unparalleled in any land in any age and the continued neglect to properly utilize it is an unspeakable tragedy. For a dozen years and more the deep desire of the Chinese for English and a Western education has presented a perfect opportunity for laying hold of China's youth, for winning the coöperation and gifts of the best Chinese, and for quickly and thoroughly educating an adequate Christian leadership. This opportunity, to our everlasting discredit, is still passing unmet because of the delay in making proper use of English, an instrument at hand, perfectly suited to the task and of which we ourselves are masters.

## West China Evangelism

JAMES NEAVE.

**E**VANGELISM, according to the Oxford Dictionary definition of the term, means "the preaching of the Gospel." I take it, however, that in this article on "the preaching of the Gospel" in West China we need not confine ourselves to the actual preaching of the Gospel, but that we have liberty to deal rather with the furtherance of the Gospel possible in West China by every practicable means and every method.

The methods of West China evangelism are, on the whole, the methods employed "by our Master in A. D. 29." No one of us has gone back on those old and well-tried methods. But there is a difference, none the less, as compared with fifteen, or even ten years ago. *Then* the Gospel Hall was the point on which the work focussed. The crowds were invited to come in to a rented building, which was more or less draughty, wretchedly lighted, with backless benches, very often an earthen floor, and no cuspidors. Doubtless we got the crowds, but we got them in spite of these things. There was little inducement for respectable persons to connect themselves with such an institution.

Our guest-halls were usually a considerable improvement, even in those days, on the chapels, because, perhaps, they were smaller and more easily kept clean, and they were certainly brighter as a rule, and some good work was done in them. Callers and enquirers were met there without the formality of the regular service; and the personal touch, which counts so much in China, was introduced. The result not seldom was more intimate relations and a real understanding of the Truth.

In those days I think it is safe to say that considerably more street preaching—by the missionary, certainly—was done than is the case nowadays. In market-places, at street corners, in temple enclosures, there was much proclamation of the Royal Message bringing "peace on earth and goodwill among men," and the people certainly gathered in crowds, and seemingly listened eagerly to the Message. And if, at the close—if not, indeed, by way of interruption—they would enquire as to the material of which one's clothes were made, or what one was talking about, and condescendingly remark that our

language was not unlike theirs, we cannot but rejoice that some precious sheaves were gleaned in this way, some valuable fruit gathered.

As I remember it, too, we West China missionaries did a great deal more tract and book-selling than we do nowadays. I recollect how a brother Scot and myself each Saturday afternoon started off for the centre of the city where we were stationed, and from there tried each to outsell the other, and with what pleasure we used to compare notes on our return. I recollect, too, that another brother missionary and myself commenced a regular shop-to-shop visitation, presenting a tract or booklet, and extending an invitation to be present at our services. So far as the information at my command goes, this agency of evangelism has always been very helpful, and the results considerable.

The conduct of our services in those days, to my mind, left very much to be desired. In the first place, the singing in a great many instances, was execrable. One incident will illustrate. One of our older West China missionaries had just arrived for the first time at his station, along with some companions. Their experiences en route had not been altogether peaceful. He and his party had arrived late in the evening, and they slept late next morning. This gentleman awoke to some fearful sounds emanating from the direction of the street, and he and his companions, thinking another riot was in progress, hurriedly dressed. They were met by the missionary-in-charge, who, seeing the look of uncertainty, if not of alarm, on their faces, reassured them at once by saying, "Oh, that is the singing in the chapel." This may be overdrawn, but the very possibility of such a comparison indicates the nature of the singing we had in those days.

In respect, further, of the conduct of those services, they were, in large measure, unintelligible to the audience or congregation. There were but very few indeed who had either hymn book, prayer book, Bible, or even New Testament. Hence, not only was our singing execrable, but it was unintelligible, as the congregation could neither follow the tune nor get the sense. Moreover, I have heard long selections read from the Old Testament in such a way and in such a voice, without comment or explanation, that they might as well have been read in Latin or the original Hebrew, as in Chinese, for all the congregation understood of them. Of course the result of all this was that it bred inattention, and small wonder

either. I am well aware that with all this there was good work done, and not a few men and women were soundly converted; for our Master is pleased to bless our efforts, however blundering and full of shortcomings they may be.

Well, we have travelled far, in some respects, since those days. I have said above—and let me repeat it here—no one of us has gone back on the old well-tried methods. And to say that we are still employing these methods in West China is simply to say that we believe we have made progress, we have gone forward. It is not that we have discarded this or that method as obsolete or old-fashioned, but simply that we are placing more emphasis somewhere else. That, whereas formerly we may have stressed a certain mode of approach to our people, now we are stressing another. Or it may be that we have learned how much more adaptable certain methods are than we had conceived of once. Let me particularise.

Our chapels now are—although still in a number of instances leaving something to be desired—generally speaking, respectable buildings. They are brighter, more airy, and some of them at least have wooden floors, which allow of them being kept cleaner than those with concrete floors. A number of them have introduced benches or seats with backs, which are a great comfort during a long sermon, and some have cuspidors. I should, however, like to see better means of lighting our churches or chapels for evening services—why should the Prince of Darkness, strange to say, when it is a question of theatres, shows, etc., as at home, have all the light? A well lighted hall is a great comfort in the winter nights, for if not actually warm it suggests warmth. Some I have in mind are splendidly lighted, but most leave a considerable margin for improvement.

A great number of our West China churches now either provide hymn books to hand to visitors, or use the hymn sheet, written or printed. I prefer the book being provided—it seems more courteous—but I recognize the hymn sheet as being more practicable in this country. There should be two of these, one each for the men and women's sides of the church, so that all who read may follow intelligently while the hymn is being sung, if they cannot sing.

In some churches, too, ushers have been appointed, thus anticipating the recommendation of the West China Advisory Council. This is very important, since Chinese etiquette



makes respectable strangers rather shy of entering a hall where the foreigner is the host, so to speak. The ushers show them to seats, and perhaps convey the information that there are cuspidors provided, and that no smoking is allowed.

I am still of opinion, however, that, as regards the conduct of our West China services there is much to be desired. We must get out of the habit of reading long obscure passages from the Old Testament, of which most of the congregation do not possess a copy. When, and if, such *must* be read, they should be read in a clear, distinct voice, with some running comment or explanation. The repetition of the Lord's Prayer, too, might be improved, not reeled off as quickly as may be, but in measured and reverent fashion.

As to the matter of our sermons and addresses, some of us used to believe that something "high falutin'" was required in preaching to the Chinese, and we used to spend most of our week preparing our sermons. The result, I fear, was that the sermons shot away over the heads of all but a few. We have now come to believe that what is required is simplicity, and that narrative—the miracles and parables form a great store on which to draw—crowded as much as possible with incident, told in the simplest language that all may understand, commands general attention. We need to translate Bible incident and story into the everyday language and life of our hearers, so that they may truly understand that those men and women of "ye olden time" were of like passions with themselves, and that the God of Abraham, Isaac, and Jacob, of David, Peter, and Thomas, is the God of their namesakes to-day.

So much for the machinery. In respect of method, I believe that in West China we are putting more emphasis on the individual, as distinguished from the mass, than we did formerly. Services for the multitude, in crowded market-place, or well-filled street chapel, are still being conducted, but these are more and more being left to the Chinese evangelist or helper. The missionary is giving more and more of his time to training leaders for this work. If these men and women are to do their work effectually—if the Holy Spirit is to work in and upon their hearts—they must be increasingly fed and nurtured on the Scriptures. As Dr. Arthur Smith says in the *International Review of Missions* for January: "What is imperatively needed is intelligent and incessant training in

every local centre, based upon Bible study, and adapted to the comprehension of each member." It is thus that the practice of holding Bible Schools in West China has arisen. These schools may be conducted in connection with the one out-station, or, if two such are adjacent, say, within 15 *li* of each other, then the school might be held with advantage for the two. It may be well to hold these schools for a week at a time, but, I think, if well prepared for and made the most of, three days will be very profitable, and there is a danger of one's people not absorbing a whole week's teaching. As to the teaching, "leading events of the life of Christ" is generally prominent. Talks are also given on O. T. heroes and the "Pilgrim's Progress"; there is also some memorization work, particularly of well-selected Psalms, with one or two talks as to what the Church of Christ stands for, especially in China. To get the best results, of course, such schools should be limited to church members, but generally catechumens come along as well. Such schools allow of a more intimate personal spirit coming into play in the intercourse between pastor and people, and furnish the necessary opportunities, so much desired by the pastor, of making close acquaintance with his people, besides providing more definite teaching than the preaching service makes possible.

More stress is now being laid on meeting men socially. This, however, is simply a development of the guest-room agency. Out of this form of activity for evangelistic purposes has grown what are known as clubs or guilds, a sort of mutual improvement association. Classes for English are sometimes conducted in connection with them, English Bible classes are held, and lectures on live topics are given. Then there are games, and usually a reading and book room in connection with the club. A small membership fee is charged. In some of these clubs as I know them some of the best men of the city have been members or attend the gatherings. These clubs allow of the free intercourse and exchange of views which are necessary to mutual understanding and the breakdown of prejudice and suspicion—which is not possible at the more formal church service. They do more—they help to make religion a normal thing to the Chinese—an everyday workaday affair, part of the warp and woof of life—not something shut up in church, to be dispensed on Sundays only to the favoured few. I think this is *very* important.

The circulation and distribution of literature in West China, which has always been a valuable agency of evangelism, has now budded and blossomed into the more modern reading and book room, and has thus greatly added to its utility. The up-to-date book and reading room is a bright, airy place, with an air of welcome and good fellowship about it, where a visitor can drop in and chat and have a cup of tea and read the papers. For this purpose it is, of course, situated right on the street, and is thus easy of access. It is furnished with plenty of chairs—and these not *all* straight-backed either—there is an easy chair or two. There are a number of papers—at least one good daily from Shanghai, one or two monthlies (an educational magazine being one of them) and two or three weeklies, as well as the leading local daily. There are also a magazine or two in English, one of them at anyrate being illustrated. But all this might to some extent be discounted were the man in charge—the bookman—not a “lad o’ pairts”—willing, intelligent, courteous, and sociable. Such a man, of course, is well paid, and he pays well too.

With regard to out-station work—in the old days the plan seemed to be to open as many out-stations as one fancied. Now the tendency is to open only as one has competent helpers to occupy them. This is in my opinion by far the wiser method, and allows of more careful supervision, which is most important if our membership is to be worthy.

I have already referred to the Bible school, and how several stations may be linked up for the purposes of such a school.

Another fruitful plan for out-station work followed by some in our West China field is to send one’s card around by one’s evangelist or helper, to the mayor, minor officials, or heads of departments, and perhaps a few well-to-do merchants, asking them if it would be convenient to receive a call. Generally the response is immediate and good. Copies of a few recent books are taken along, and left with one and another who seem at all keen. Then these men are invited to call on us at our chapel, and some light refreshment is provided, over which and the inevitable cup of tea a long chat can be indulged in, not necessarily on religious subjects, although very frequently leading up to these. Quite often a lecture on an up-to-date topic can be arranged, when a large percentage of these men will be found to be present. By this method

some of the more influential men about the place are reached, and all this is to the good, and is bound to have permanent result.

In one district in West China there are preaching campaigns held. These are described as follows: "The evangelists and leading Christians all meet together for a week at some station. Sometimes there have been as many as forty delegates. These divide themselves into four or five preaching bands, who go throughout the city and suburbs preaching on the given topic for the day. In the afternoon they unite into one mass meeting held in some central spot. In the evenings they separate again, meeting in various tea-shops. They have a flag announcing the text, 'Repent! The Kingdom of God is at hand,' and in the afternoon they go through the streets singing. Smaller flags are used to indicate the places of meeting. In our last campaign the mornings were spent in Bible study." I think this excellent practice might be more generally followed with splendid results. I most heartily commend it to all evangelistic workers in the West.

The Evangel of Jesus Christ has many voices, and "a seat of learning ruled by Christian ideals," such as we trust our West China Union University is, may be expected to "render incalculable service to the Church." This likewise may be said of medical science as taught in such a centre of learning, and as practised by our truly hard-working "beloved" physicians here in the West, through their hospitals and dispensaries. We are very sure that these are changing "the very texture of the pillars of superstition," and are causing them to "lose their tenacity, until some day" they will "tumble in ruins." The above constitute what Harlan P. Beach would call two of the main functions of twentieth century missions here in the West.

But the Continuation Committee Conference held at Tokyo in the spring of 1913 said that "in view of the present condition of the Christian Church in Japan we feel the necessity of a great forward movement, to be entered into by all denominations." This campaign was "rightly made fundamental to all other forms of service." We know from the 1915 January number of the *International Review of Missions* that this campaign was carried forward with "much ability and enthusiasm" and with good results "both in baptisms and enquirers." We have splendid reports, too, of the province-wide



evangelistic campaign in Fukien, and one of our oldest workers in the West tells us that God is ready to bless such a campaign in the West here. He says: "I believe the people of Szechwan are ready; our field is prepared; but we are not."

As it appears to the writer, there is a considerable lack of depth to the spiritual life of a great many of our people, and before we can expect a real movement among them such as the above anticipates, each pastor must give himself with singleness of purpose and all assiduity to teach them the Word of God more perfectly, so that the Holy Spirit may have something real on which to work, and their hearts, we may then hope, will strike fire when the great appeal is made. In this way, too, shall we best help to prepare such among our Christians—whether evangelists, helpers, or otherwise—as may fitly become leaders in such an enterprise, conduct Bible classes, and be put in charge of the enquirers that would result from such a campaign. In this way, too, *i.e.*, by giving adequate attention to the preparation of our own people, such a forward movement as is contemplated would not be a "worked-up" affair, but would follow naturally on the steps that had already been taken.

With all this, one is convinced of its tremendous inadequacy without prayer—earnest, persevering, and united prayer. One fellow missionary of a number of years' standing tells me that he is letting a great deal go that he used to consider important in order that he may give himself several hours daily to prayer that God may bring about a revival in the West. We may one and all follow his example with much profit. Also, there should be more united prayer—by Missions, that is—at which our leading Christians, evangelists, and helpers should be invited to gather with us, and thus unitedly wait on God that He may "open the windows of Heaven" and shower blessings on West China.

Finally, the outlook in West China was never more encouraging, the prospect never more inviting, than it is to-day. On all sides we hear of an unusual willingness on the part of all classes of the people to listen to the Message—students, farmers, artisans, and merchants—all are eminently approachable at present. And there is more of an independent attitude on their part than was observable formerly, which suggests that they do not come around us because the crowd comes. It may be that the dissatisfaction which seems to be more or less

prevalent amongst thinking men over the outcome of the Revolution—heightened doubtless as the result of the recent crisis with Japan—is compelling them to seek something more stable than they have hitherto found. Should this quest, in the providence of God, prove to be the means of causing them to turn to Christ for the satisfaction of the “deepest needs of life,” we shall, to quote Dr. Arthur Smith, “have such a turning to God as has never before been seen.”

I fear the writer of this article has done but scant justice to a very great theme, and his apology must be that exigencies of space have prevented him from more than merely touching the fringe of the subject.

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## The Imperial Worship at the Altar of Heaven

S. E. MEECH.

**F**OR some years it has been in mind to commit to writing some of the circumstances connected with the worship conducted at the Altar of Heaven, Peking, which have come under personal observation. This is induced, partly by the strange statements which from time to time appear in books which deal with things Chinese, and partly because the Imperial worship has now passed away, perhaps never to return, while the worship which has taken its place varies in many respects from that so long established.

Some of the statements given in books which are supposed to be authoritative are as follows: “His own (the Emperor’s) place at the altar, where he stands and kneels, is a large circular slab, unflawed and unstained.” Another more elaborate account says, “The platform is laid with marble stones forming nine concentric circles; the inner circle consists of nine stones, cut so as to fit with close edges round the central stone, which is a perfect circle. Here the Emperor kneels, and is surrounded first by the circles of the terraces and their enclosing walls, and then by the circle of the horizon.” The information given by less careful and irresponsible visitors, who give forth that they have received from guide books and other unreliable sources is often like the following:—“Twice every year the Emperor visits the Temple of Heaven, and there offers in state the accustomed reverence and ceremonial to Confucius, while

every boy and man in the country performs like worship at stated intervals."

The last quotation has at least three inaccuracies. In the first place, there is no *Temple* of Heaven. There are two altars, one covered, and the other uncovered. But there is no temple in the ordinary acceptance of the term, nor any priesthood, nor do the Chinese use any such term. They have their words for "temple," but that for altar—*t'an*—is a platform for sacrificial purposes. The use of the word "temple" indicates a complete misunderstanding of the use to which the altar is put. Then, the statement that the Emperor used to offer to Confucius is egregiously wrong. The temple where the worship of Confucius takes place is in a different part of the city. But worse than this, the statement shows a complete lack of knowledge as to the unique worship which has through thousands of years been offered at the Altar of Heaven, wherever the capital of the empire has been located. Here, and here only has the Emperor, as the Son of Heaven, and as the representative of his people, returned thanks to the "Supreme Ruler" for the mercies of the year, and sought the favour of Heaven on himself and people. A third error in the extract is that "every boy and man in the country performs like worship at stated intervals." This shows entire ignorance as to the state of learning in China. In the north it is doubtful whether five per cent. of the male population have had any education such as enables them to read intelligently. And it should be well known that only those who attend schools are expected to engage in the worship of the Sage. These and multitudes of similar errors which appear in the productions of the passing visitor, are the result of taking too much on hearsay, and of following guidebooks. But it is surprising to find errors even in the printed statements of those who have spent long years in the country.

But now as to the almost universal statement that the Emperor paid his respects to Heaven while kneeling on the central stone of the open altar. This has been made, as in the quotation given above, by a foremost English scholar who spent the years of a long life in China. The fact is that the Emperor made no prostrations and offered no prayers on the top of the open altar at all. These prostrations were made on the south side of the middle terrace, under a canopy especially erected for the purpose. Only when he reached the age of

sixty did the ceremonial allow of the canopy being set up on the top terrace, and then, only immediately at the head of the flight of steps on the south ; not in the centre. The holes in the marble pavement for the reception of the canopy poles give the same testimony. Those on the middle terrace are open and fairly free from dust, while those on the top are filled with earth, which has evidently long been undisturbed, in fact not since the reign of Tao Kuang, if then.

To bear out the correctness of these statements, it may be allowed to give some personal experiences, and state what has been actually seen. On one occasion the writer was asked to accompany a visitor who was desirous of seeing the most wonderful sight of Peking. On arrival at the Altar of Heaven it proved to be the day before the visit of the Emperor. On the open altar the tents were already set up, and the thrones and tables in order. This is what was seen. The floor of the altar was covered with the coarse kind of matting used on such occasions. It is made of the black hairy outer covering of the palm, woven roughly into long strips which are laid parallel to each other until the whole of the floor, including the centre stone, is hidden. Immediately at the top of the northern flight of steps was the tent for the reception of the tablet to Shang Ti, with its face to the south. This tent, as all the others, was of purple satin, supported on poles fixed in holes made for the purpose in the marble floor. Inside the tent was the gilded throne on which the tablet would subsequently be placed. In front of the open entrance to the tent was the table for the offerings which would be made, and again in front of this the table in the form of a tray, lined with zinc, for the reception of the meat offering. On either side were four smaller tents, facing respectively east and west, for the tablets of the eight Imperial ancestors. In each was a gilded throne, but smaller than that in the principal tent. In front of each was the corresponding table for offerings, and that for the meat, in size proportionate to the throne and tent. Across the centre of the altar from east to west was the row of five circular marble tables for the accommodation of the incense holder, candlesticks, and vases used in the worship. These have since disappeared, ruthlessly broken up by barbarian visitors, not Chinese. The lesser articles were not then in place, but it was understood that on the table for the offerings would also be placed an incense burner for use in the



offering of incense before each tablet. Standing, then, at the head of the southern flight of steps the tent and tablet to Shang Ti would be in front at the far end of the altar, and the tents for the tablets of the Imperial ancestors on either hand.

On descending from the altar it was seen that the gateways of approach to the altar, usually empty, had gates fixed up, and on the three lofty poles to the west of the altar were fastened the transverse poles from which the huge lanterns would be suspended.

On the north of the open altar is the conical roofed circular building in which are kept the tablets to Shang Ti and to the Imperial ancestors. The gate proved to be open, as the attendants were sweeping the place out in preparation for the next day. To have arrived at such a time was a unique experience. No amount of money offered has been sufficient, so far as is known, to secure the opening of the gate to this enclosure. Indeed, the gate is locked on the inside, and a ladder is needed to scale the wall before it can be unfastened. On reaching the inside of the building it was seen that facing the door of entrance was a shrine placed on a pedestal approached by a large number of small steps. On either side were four shrines, but smaller, and only two steps from the floor, in which were the tablets of the Imperial ancestors. One of the attendants without any hesitation opened the shrine on the north, and displayed the tablet to Huang T'ien Shang Ti. There were no other characters of any kind. One of the shrines at the side was also opened showing a tablet of smaller dimensions than that to Shang Ti, and bearing the posthumous title of one of the preceding Emperors. At the proper time these tablets would be carried to their respective places on the open altar, that of Shang Ti being carried by the central pathway, through the central archway of the gate, ascending by the northern flight of steps to the tent prepared for it. The other tablets would be taken by the side path, through the side arch to their proper places.

Here a word may be added as to what has always seemed to the writer the mistaken notion with regard to the worship of the Imperial forefathers in relation to the worship of Shang Ti. It has been often stated and written that the worship of past Emperors is practically on the same footing as that of the Supreme Ruler. And the inference has been that the worship accorded to Shang Ti is little, if anything, superior to ancestral

worship. But here there is surely a fundamental error. When we remember the order of the guests at a formal feast given in honour of an individual guest, the host assigns the head of the table to him, and on either side places his own most distinguished friends to wait upon the guest. It is true that the friends partake of the same meal as the man in whose honour they are there, but it is in their capacity of those appointed to wait on the one to be honoured. The higher in rank those who thus wait, the greater the honour done to the guest. In this way the association of the worship of the Imperial ancestors with that of Shang Ti means only that the former are invited to be present to do honour to him who occupies the principal place on the altar, and to partake of the sacrifices just as the waiting guest partakes with the chief guest whom he is there to honour.

On another occasion the writer was asked to take some friends to see the Altar of Heaven. It was the day, on the evening of which, it was understood, the Emperor was about to worship there. The large number of soldiers who lined the route indicated that the visit was to be paid earlier than was thought. On arrival at the gate the officer in charge told us most courteously that it was impossible for us to go in as the Emperor was already on his way from the palace. While we stood there his teapot was carried in by a man on horseback, holding a red pole from which the teapot was suspended. He was escorted by a number of other men also mounted. The officer pointed this out as proof of his statement that the Emperor had already started. Seeing that it was hopeless to gain admission, it was decided to ascend the south city wall, from which some of the proceedings might be witnessed. On reaching that part of the wall from which the southern gate to the altar could be seen a large number of officials were visible waiting at the eastern arch of the gateway. A strip of coir matting was laid from a point west of the gate to another south of the open gate, from which it turned north straight to the altar enclosure. The altar itself could be distinctly seen, on the top of which were the purple tents as described above. But what was more striking was the tent of imperial yellow set up on the middle terrace, made all the more conspicuous by its contrast in colour to those on the upper terrace. That which was thus seen exactly corresponded with the statements of the guide constantly made on previous visits, that the Emperor

prostrated himself not on the top, but on the second terrace, and only ascended the further flight of steps to burn incense in the burners spoken of above, after which he returned to the second terrace for the other parts of the ceremony.

Having satisfied ourselves on these points we were returning, when, on reaching a place parallel to the west wall of the middle enclosure, we saw the imperial procession coming towards us from the north. In the midst of his bodyguard was the Emperor in his yellow chair. He was followed by a mob of officials in full dress. We turned and followed along the wall until the chair was set down on the coir matting, and the Emperor stepped out. He walked alone, in quite a brisk manner, from there to the gate where the officials were in attendance, and turning north into the gate was soon lost sight of in the crowd of attendants who followed him. The procession was plainly visible until it turned once more to the east and out of sight into the tent in which he would change his ordinary garments for the sacrificial robes.

Unfortunately there was no time to wait and see what else might have been witnessed from that spot, but enough was seen to confirm all that has been said above as to the mode of procedure, and the precise spot at which the Emperor has been accustomed to make his prostrations when visiting the Altar of Heaven.

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### In Memoriam.—Mr. James Williamson.

**I**N our last issue we announced the death at Shanghai on December 2nd of Mr. James Williamson, the faithful accountant for twenty-one years of the Presbyterian Mission Press. As during his long term of service he rendered unique help to the bulk of the missionary body it is only fitting that a tribute should be contained in our pages to his character and the work he has accomplished. Many sympathetic expressions have come from all parts of the mission field bearing eloquent testimony to the faithful work he rendered so thoroughly and so unobtrusively. Whilst, strange to say, it is when money matters are involved that there is greatest possibility of misunderstanding and friction, it is a great satisfaction to know that he had the confidence and esteem of all and the affection of many who came in contact with him in the line of financial dealings. As one writer expressed it:—"He was a gentleman."

As a relative of the late Dr. Alexander Williamson of the United Presbyterian Church in Shantung and Manchuria and the founder of the Christian Literature Society in China, he was known more intimately to a number of the Presbyterian workers, but all denominations and missions have united in bearing testimony to his character and work. He was also faithful in Church matters. As secretary of the Union Church Choir and of the Sunday school he did a great deal of drudgery work which many people would shirk. This work was done with a punctuality and precision which made him trusted implicitly. As one friend has remarked:—"Not only was he there when wanted, but he was always willing to do anything in his power, even at the sacrifice of what little spare time he had." He was also organist of the Weekly Missionary Prayer Meeting and in other ways rendered quiet but effective service.

Our sympathies and prayers go out on behalf of his brother and sister and we trust that the knowledge of his work will be a comfort to them, knowing that what he did so quietly without any desire for recognition or publicity will have its sure reward.

G. M.

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## Our Book Table

THE CHINESE CHRISTIAN INTELLIGENCER, ENGLISH EDITION, Vol. 1, No. 1.  
Shanghai: Presbyterian Mission Press. Subscription in China \$1.50  
Mex. Abroad \$2.00 Mex.

No. 1 and A1 are the two expressions which naturally come to our lips as we turn over the pages of this unique, new journal, and we hasten to congratulate Dr. Woodbridge on the bright idea and the happy manner in which he has carried it out. In the Foreword we read how the *Intelligencer*, ever since the beginning of the paper thirteen years ago, has offered an arena for free thought and discussion, and now that it is an important factor in the Church, bearing witness to its spiritual and mental development, this English edition will be very useful in interpreting to the missionary body and home sympathizers the thought of Chinese Christians and presenting the Chinese viewpoint on questions still unsettled in the Church. We note that the English edition will consist of translations selected from the Chinese edition and whilst it is obvious that the editor will not naturally agree with all the opinions expressed in the translations he is wise in giving these so as to show the difficulties which confront the Chinese Church and thus enable our friends at home to understand and realize the extremely delicate methods that missionaries must employ in meeting them.

This English edition comes at a very opportune time. In commercial circles it has been growingly realized how the foreigner has been too often bound hand and foot by his compradore or



Chinese dealer, happy and industrious when business came his way but when it did not come his way or things went wrong ready to blame anyone but himself. It has been found out recently that, on the other hand, the Japanese and Germans, by looking from the Chinese standpoint and industriously and intelligently studying the people and their wants, have become formidable competitors of British trade. With regard also to missionary methods and the problems of the Church, there has been too great a tendency to look from the standpoint of the foreigner, give wise conjectures as to how Christianity is going to influence the Chinese character, and sagely anticipate what will be the method of carrying on the work in the next decade or two. These conjectures and anticipations have been shown to be premature and frequently mistaken and now that we have news and thoughts directly from the Chinese without going through a foreign medium the better appreciation of the Chinese viewpoint will give a truer direction to our work, enable us to judge the Chinese more sympathetically, help them more effectively to avoid mistakes, and also enable us to rejoice in the work they are doing and pray more intelligently for the coming of the Kingdom of God in China.

In this first number we have a Summary of Chinese Church Events for the preceding year and such contributions as the Diary and Itinerary of Evangelist Ding Li-mei, New Church for Cantonese in Shanghai, the Hon. Yung Tao's "Remarkable Testimony to the Bible in Reforming Society," as well as particulars of Revivals in Honan, Kiangsu, and elsewhere.

Those of us who enjoyed and still appreciate Dr. Woodbridge's translation of Chang Chih-tung's "China's Only Hope," will recognize how happily and untrammelled he has conveyed the thought rather than the *verba ipsissima* of Chinese into English by the shortest and quickest route.

SINENSIS.

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NOTES FROM A FRONTIER. By THOMAS M. AINSCOUGH, M. Com. F.R.G.S. Kelly & Walsh, Ltd. \$3.00.

Mr. Ainscough's articles will be of value to those interested in the commercial development of China. Our author is not only an enthusiast but can record clearly what he has seen and heard. His estimation of the Border situation is sound, and anything in the way of prophecy has already been, or is likely to be, fulfilled. Where mistakes have been made they are the mistakes of others; consequently in criticising, our remarks refer to imperfect information on the part of Mr. Ainscough's authorities. For instance, taking Chap. VIII as an illustration, we find his remarks on the term "Tibet" most concisely and truthfully stated; but on the opposite page, when he confines the Chinese authority to the "high roads and a few trading centres" his informant has mis-stated the conditions. His remarks on page 51, and again on 57, about the origin of the "Mantze" would imply that the Kiarung are of Nepaulese origin, and he seems to think that the Prince of the Wassu is "in a direct line of succession extending back over 800 years." Now both the History of Wen Ch'wan,

and that of Li Fan also, give 1442 A.D., as the date of the first Prince's arrival in the Min. He came from "Wu-Shi Tsang"—a statement which proves his Tibetan origin, and at the same time hints that the name "Wassu" may mean "(the Territory of the) Central Tibetan Prince." But the people of Wassu are now Kiarung. How do we explain the change? and the predominance, generally, of these people in the Lower Min and T'ung valleys? What happened, probably, was this: After the Kiarung confederacy of Kin-Ch'wan was broken up about the end of the eighteenth century large bands of the conquered people were put under loyal princes nearer China; or entirely new principalities were created and victorious generals made rulers of the same for ever. The Feudal States, within the political jurisdiction of Li Fan, have much the same history. Before 1750 the region now representing these states was ruled by a non-Kiarung (?) prince named Ts'ang Wang. In 1753, however, he and his people were officially exterminated, and the territory split up into the Five Colonies mentioned above. Here again, friendly natives or able Chinese were made perpetual rulers, and the population augmented by transported Kiarung. One Colony, the "Chintze" are probably the "Ti Ch'iang," remnant of Ts'ang Wang's horde. But who are the mysterious Kiarung? Not the old stone age men certainly; nor even the "Ti Ch'iang" so often mentioned in the Min valley histories. The "Rung" is without doubt the classic name for the "Wild Tribes of the West," but the "Kia or Chia" presents some difficulty. In a post card from Mr. G. Parker, an authority who, we suspect, in such matters has forgotten more than we shall ever know, the "Kia" is explained by "Ch'iang or Kiang." This seems the best explanation so far, but it is well to remember that "Kia or Gya" is the first Tibetan syllable in their words for China and India but certainly not for Nepal.

Mr. Ainscough's remarks about Bönism, or "Black Lamaism," are often misleading. For instance: while they ignore the Sanscrit "Om mani padme hum" and turn their own apparently unmeaning phrase "Om madri mu-ye sale dug" in a heterodox way, the indecent "Yid-dam Groups" are common in Tibetan Temples of all Sects. Wei Hsi is the only lamasery where we have noted their absence. Indeed, we suspect they are quite foreign to primitive Bönism. We have had much to do with the Böns and must say definitely that they are by no means less moral than the other sects; nor is it correct to accuse their system, more than the others, of immorality. The Böns may be tolerated in Badi, but it is doubtful if they are in Bawang. They form a heretical sect in almost every state, and even in Wassu the famous temple at T'ungling may be a specimen of the Red Lamas' art.

To speak of Badi-Bawang as one state is not correct. They are as a rule politically distinct, and while the people of the former are Kiarung, the latter may represent the northern limit of a Mo Su immigration via the Yalung.

The people around Mao Chow, who are pre-eminently the gunsmiths and builders of these regions, are probably not Kiarung but may be the remnants of the semi-mythical "Nü Kueh," or Matriarchal Kingdoms. In the Mao Chow region we find a

prince who traces his descent and privileges back to 618 A.D. But when the Kiarung, Ti Chiang, and Pölo problems are all solved we have still the more difficult one relating to the pre-historic men who ground their neoliths in the Min valley. Are remnants of them still to be traced in the hills around Wei Chow?

But as Mr. Ainscough could not possibly become an expert in Kiarung matters in a few weeks, we must not allow such inaccuracies to detract from the real interest of his articles. We thank him, also, that he has not thought it necessary to describe every leaf, and photograph every stone. And finally, any version of the wonderful Chinese expedition which conquered Nepal about the end of the eighteenth century, will always bear repetition and interest those who love to "play the game."

J. H. E.

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- Religion in China. (Editorial.)  
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p. 503, The Missionary Voice, November, 1915.
- Women's Training Schools. Miss Peters.  
p. 174, Woman's Work in the Far East, December, 1915.
- Mission Orphanages. R. M. Elwin.  
p. 183, Woman's Work in the Far East, December, 1915.
- Japan's Morphia Trade with China. (Reprint: N. C. D. N.)  
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- The Influence of the Christian View on Chinese State Religion. Lewis Hodous.  
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- The Relation of the Mission School to the Missionary Propaganda. C. M. Lacey Sites.  
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- List of the Student Volunteer Bands in China.** W. B. Pettus.  
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p. 515, " " " " 18th, "  
p. 541, " " " " 25th, "  
p. 5, " " " " January 1st, 1916.  
p. 25, " " " " 8th, "

## CORRECTION.

We regret that in last month's Book Table, on page 53, Rev. Y. Y. Tsu's name as one of the reviewers of "Chinese Moral Sentiments Before Confucius" was misspelt.

## Correspondence

## A DENIAL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Kind friends have written me saying that there is a report abroad to the effect that Mr. Amundsen is anti-British and is helping the Germans to import arms, food, etc., etc.

The report is so absurd and wicked that I will not even take the trouble to reply to it in detail.

Suffice it to say that I have not altogether lost my sense of Christian duty, nor have I sunk so low as to work against the British for whom I have nothing but grateful regard.

The Lord help us all these trying days to remember that

we are above everything else a heavenly people.

I remain,

Yours very truly,

ED. AMUNDSEN.

YUNNANFU.

## A SUGGESTION AND A QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Suggestions for the improvement of the RECORDER have often been asked for. Might I recommend the opening of a corner for 'Notes and Queries' where readers of old or new books on China, in doubt about the accuracy of any statement, the translation of any passage in Chinese, the meaning

of any local custom, etc., etc., may appeal to you or other sinologists for the solution of their difficulties?

It is long since Dennys' "Notes and Queries" and "The China Review" became defunct. The RECORDER should appeal to and find a far larger constituency than merely the missionary one among all foreigners who are interested in Chinese affairs.

As a specimen of what I desiderate:—In reading Bland's "Recent Events and Present Policies in China" I came across the following, p. 180: "Amongst the Constitutional Monarchist reforms the candidature of the Marquis Chu, lineal descendant of the founder of the Ming dynasty, has been largely supported, especially amongst the literati of Anhui and Hupeh."

Can any of your readers give me further information about this Marquis Chu? Many years ago it was believed that a lineal descendant of the Mings lived in Yunnan or Kueichow. Where does this Marquis Chu reside? Who has ever seen him? He is said to be forty-five years of age (in 1912) and reported to be intelligent and of good education.

Of course I have no political leanings in asking this question; I am simply

A DOUBTER.

[Our "Correspondence" Department is intended for the use suggested.—Ed.]

#### MISSIONARIES AND AGRICULTURE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The co-operation of all missionaries interested in Chinese agricultural conditions

and agricultural missionary activities will be welcomed by the University of Nanking's College of Agriculture and Forestry in any of the following ways:

In bringing to our attention as fully as possible, any activity whatever along agricultural and forestry lines that is now being carried on as a part of your missionary program; or any contemplated activity along such lines.

In bringing to our attention the general agricultural conditions and needs of the farmers among whom you are working.

In bringing to our attention such special problems as may arise on account of the presence and destructive effects of plant diseases and insect enemies. If specimens of same are sent to us, we shall be glad to investigate and so far as possible make recommendations for the control or eradication of such diseases and insects. Any other special problems such as may arise in connection with crop production and cultivation of the land will also be gladly considered.

In exchanging seeds and fruit scions for grafting, etc. At the present time we have some American corn and cotton seed which we will exchange for native seeds which we desire for experimental purposes. By another year we shall be able to send out a large number of scions for grafting purposes, taken from introduced American fruit trees, and many of the best native fruits of China. We would like to secure immediately, in addition to what we already have, a large number of scions of any good native fruit which you can secure for us, either pear, peach, apple, apricot, persimmon, also nuts and cut-

tings of grapes. Much needs to be done in the improvement and distribution of China's fruits.

In planning nurseries for reforestation work and in interesting the people to observe "Tsing Ming," which has been made "Arbor Day" by Presidential Mandate. We certainly should not fall behind those present-day conservers of China's faith as well as her forests—the Chinese priests!

In using agricultural literature which we are now sending regularly to a large number of Chinese newspapers. These short articles may be had either in English or Chinese and can be used as subjects and material for lectures to rural audiences.

In expressing your interest in the possibility of short conferences to be held at the different summer resorts, where agricultural problems in connection with missionary activities can be fully discussed, and missionary agricultural work planned definitely for the future.

Correspondence may be sent, in the absence of Mr. Joseph Bailie, Dean, to

JOHN H. REISNER.

College of Agriculture and Forestry,  
University of Nanking, Nanking.

NATIONAL CHRISTIAN ENDEAVOR  
CONVENTION, HANGCHOW,  
APRIL 6-10.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: We would like to request those who are thinking of attending the National C. E. Convention, at Hangchow, April 6-10, to correspond with us, so we can give the Hangchow Committee some idea as to how many delegates they may expect.

We have not asked the Hangchow Committee to provide free entertainment. They will arrange for special rates for board and lodging. With this plan it will not be necessary to restrict the delegation to representatives from C. E. societies, but all who are interested in the Christian Endeavor movement are cordially invited to attend the convention.

Next month we hope to publish a provisional program, giving the names of some of the Chinese and foreign speakers in addition to Dr. and Mrs. F. E. Clark.

Thanking you, we are,

Yours, etc.,

Mr. and Mrs. E. E. STROTHER,  
*Gen. Secs. U. S. C. E. for China.*

9 Woosung Road,  
Shanghai.



## Missionary News

### The Shanghai American School.

This school is now in its fourth year. At present six missions are contributing to its support. These contributions cover the five provinces of east-central China. Eight teachers and the matrons are under contract. The elementary course consists of the eight years common to the usual curricula of American schools. Four years of high school work are offered. The latest addition to the faculty is Mr. A. E. St. Clair, who teaches Science and Bible and gives considerable time to the physical activities of the school. The year promises to be the most successful thus far in the history of the school.

In October 1915, 117 pupils had enrolled, of whom all but twelve came from missionary families. The number has now increased to 127. Altogether twenty-two missionary societies or organizations are represented in the children now studying in the school. Ten of the China provinces are represented, or 54%; though in October 55% of the China pupils enrolled were from Kiangsu Province. In addition there are eight children of Japan missionaries in the school.

The school is occupying at present altogether six rented houses. Most of the athletics are carried on in the Hongkew Recreation Ground, the largest park in Shanghai, which is very near the school.

The religious life of the school has been encouraging. The various Christian organizations are proving a great help to the

pupils in developing latent abilities for Christian work. It is hoped that before long a campaign may be started for a permanent plant, which would greatly increase the efficiency of the school.

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### Kiangsu Federation Council.

The meeting of the Kiangsu Federation Council convened its sixth session in the American Episcopal Church at Yangchow on Thursday, November 18th, 1915, at 9 a.m.

Mr. Li Yuin-sung, President of the Council, took the chair. At 10 a.m., when the roll was called, thirty delegates, both foreign and Chinese, answered to their names. It was moved and carried that Rev. Kenneth Macleod, delegate from the Chekiang Federation Council, be invited to sit with the Council.

At 10:30 a.m., Mr. Wang Sih-zen addressed the Council on the subject of "Self-support," giving several reasons why it was important and how it could be done. General discussion followed.

In the afternoon Mr. Sze Nyok-kaung made a report of the Soochow local association. Mr. Li of Soochow, and Dr. Garritt of Nanking addressed the Council on the subject, "The Qualifications and Duties of a Pastor." The thoughtful and helpful presentation of this most important subject was deeply appreciated by the members of the Council.

On the following morning Mr. Ch'en Ch'en-sheng, editor



of the *Christian Intelligencer*, addressed the Council on the subject, "Church Papers." Long discussions followed and many took part.

At 10:35 a.m., Mr. P'an of the Shanghai Baptist College made an address on the subject, "How to make effective the subjects discussed at the Council." Mr. Orr followed with a translation of a paper prepared by Mr. D. E. Hoste of the China Inland Mission. General discussion followed.

In the afternoon the Business Committee made its report, offering two recommendations: That men who have two wives, after positive proofs of repentance were shown, should be received into the church, but that no church office of any kind be held by them. Second: That delegates should report the resolutions passed by the Council, to their respective churches, whose approval or disapproval should be communicated to the Chinese secretary.

It was moved and carried that the first resolution be discussed fully next year, but no action be taken at this session.

It was moved and carried that the second resolution be received.

It was moved and carried that the names and places of all the members be recorded in the minutes.

Mr. Macleod, special delegate from the Chekiang Federation Council, addressed the body, emphasizing the union of the Chekiang and Kiangsu Federation Councils.

It was moved and carried that the Kiangsu and Chekiang Federation Union Council be held every three years.

Officers for 1916 were elected as follows: Dr. R. T. Bryan,

Chairman; Rev. Chang Yong-shing, Vice-Chairman; Rev. Koo Tsing-yung, Chinese Secretary; Dr. J. C. Garritt, English Secretary; Rev. Z. T. Kaung, Treasurer; Rev. R. A. Saunders and Mr. Chen King-yong, Hon. Secretaries.

It was decided that the next session should be held at Nanking, November 16th-18th, 1916.

(Sgd.) { LI YUIN-SUNG, *Chairman*.  
Z. T. KAUNG, *Secretary*.

#### Film Censoring for China.

In the spring of 1915 a committee was organized in Shanghai for censoring the films which are being exhibited in this country. The committee was composed of the following members:

Dr. Y. Y. Tsu	Mr. J. H. Geldart
Mr. F. S. Brockman	Mr. C. F. Li
Mr. C. T. Wang	Mr. J. C. Clark
Dr. F. D. Gamewell	Mr. D. Z. T. Yui
Mr. Y. K. Woo	Mr. J. H. Crocker
Dr. W. E. Taylor	Mr. S. K. Tsao
Dr. Fong F. Sec	Mr. G. A. Fitch
Mr. K. S. Zee	Mr. G. H. Cole

Its official name is "The Committee on Film Censoring for China."

The object of the committee is to make available to missionaries, Chinese educators, Y. M. C. A. secretaries, and any others interested, a list of films which have been approved by men competent to judge so that they can feel confident in ordering a given film that it is fit to be shown before a given audience. This committee has been working over six months and a considerable number of films have been passed. The first list was sent out early in the fall and another is now being printed. So far the Pathé Company are the only ones willing to co-operate in this work, but as they do by far the largest business in

China, most of the films used in the country can be covered by this committee. Any one who has seen the general run of films presented in moving picture theaters here will appreciate the need for censoring. The committee cannot say to the companies operating in China, "You must not show this or that film," but it can put into the hands of those who desire it a list of approved films, and in this and other ways encourage the use of educational and other films of good moral quality.

The Pathé Company have also agreed to get out from home special educational films suggested by the committee. Any one who wishes a list of the films passed should write to the following address: Committee on Film Censoring, G. H. Cole, 4 Quinsan Gardens, Shanghai.

#### The Twenty-fifth Anniversary of the "Sin Tao Huei."

The Swedish Missionary Society and the Swedish American Missionary Covenant, now commonly known by one name "Sin Tao Huei," celebrated their twenty-fifth anniversary at Kingchow, Hupeh, on November 8-15, 1915. Forty missionaries and about two hundred evangelists and delegates from the churches were present. The Rev. E. G. Hjerpe of Chicago, U.S.A., President of the Swedish Evangelical Mission Covenant of America, had been sent to attend this anniversary and to inspect the work on the field. The two leading officials, resident in Kingchow, Yeh and Shih, also took part in the program and expressed their appreciation of missionary effort in China.

In the autumn of 1890 the two mission societies sent their

first missionaries to the field. Revs. Skold, Engdahl, and Wikholm were the pioneers of the Swedish Society, while Rev. P. Matson and K. Wallen were the first missionaries of the Covenant. Rev. Wikholm lost his life in Sungpu, Hupeh, during the Yangtse riots in the early nineties. Rev. J. Skold and Rev. P. Matson are both on the field, the former in Wuchang, the latter in Siangyang. Both were present at the anniversary, having returned from furlough just in time to make this their first appointment on the field. The other pioneers are home on furlough or have retired from service on the field.

The Swedish Mission began its work in Wuchang and now has headstations at Hwangchow, Macheng, Wuchang, Kienli, Shasi, and Ichang. The Covenant began its work in Fancheng and now has stations at Fancheng, Siangyang, Nanchanghsien and Kingmenchow. The Missions have no work outside of Hupeh. The mission work in the city of Kingchow is united. Together the missions have the Kingchow Theological Seminary and Middle School. (Regarding the dedication of this institution, see *THE RECORDER*, February 1910.) Two classes have graduated from the Seminary and are doing a valuable work as preachers and instructors in primary schools. Sixty young men study annually at the school. An increase of the number of students is expected as soon as the "kao-ten-siao-schools" begin to graduate students, many of whom will then, no doubt, continue at the Middle School in Kingchow.

At Hwangchow is located the Girls' Normal School, an institution which is making itself felt as an agency for the education

and evangelization of China's young women. At Siangyang is located the Bethesda Union Hospital, which is reaching a large constituency in Northern Hupeh and Southern Honan.

The number of baptized Christians is about three thousand. Up to the present neither mission has any ordained Chinese pastor but we may confidently expect that the near future will mark a new epoch in this matter.

Decisions of importance were the following:

(1) The decision to erect a Union Hospital at Kinsha (Kingchow and Shasi) with two foreign physicians and the necessary staff to carry on a well-equipped medical work.

(2) The expression of a desire to be listed as Lutheran missions and the appointment of a committee to define their relation to other Lutheran missions in Central China.

(3) A decision by the Chinese delegation to gather a jubilee fund to be used to build a church (applying only to one mission) and to extend the principle of self-support and self-government.

C. J. NELSON.

December, 1915.

#### New C. M. S. Leper Hospital, Hangchow.

It gives me great pleasure to announce that Monday was a great day, long-looked-for-come-at-last one, when the new Leper Hospital, after many months of almost insurmountable difficulties, was opened by H. E. General Chu Jui, in the presence of a large crowd of on-lookers. The lepers were dressed in their Sunday best. The General arrived up to time, with a substantial bodyguard, which ap-

parently it is wise for him to have these days. I opened the proceedings by giving a short account of the leper work, etc. Then Mr. Loh read the history of getting the site for the hospital, first on the City Hill and then having to give it up for the present site, etc.; then followed a statement of monies received and spent, which showed that \$20,000 had been spent on the land, buildings, and furnishings; including \$2,500 spent on the City Hill site which had to be given up and so was a dead loss: \$900 of which was given by the Chinese officials, General Chu subscribing \$500 himself out of his private purse.

Of all the ills that flesh is heir to, I don't think there are any that involve more physical suffering and mental agony than leprosy. The disease has always been a loathsome one and a great scourge to mankind. The first leper hospital built in England was in 1087, but there was one built in France as early as 460. At Scutari, near Constantinople, a large leper house was built in 1540. At this time leprosy diminished in the West, due no doubt to improved sanitation, better living physically and morally, and segregation. Medical science has not yet done as much as we could have wished, although it has done a great deal, but I firmly believe the day is not far off when a cure will be found; it has, however, been demonstrated that it is only slightly contagious, and proved that it is not hereditary, and these are facts worth knowing. The bacillus was discovered in 1874 and from it successful growths have already been made. The work being done in the Philippines Leper Colony by the



American Public Health Service is very great and most successful results have been obtained there by the use of chaulmoogra oil with camphor oil and resorcin. It is reported that two cases at any rate have been cured, and these two have been under careful observation for three years, and so far there has not been any sign of a return of the disease. Experience so far leads to the inference that with additional study, the prospects seem fair for greatly improving upon the results that are obtained at present.

The present stage of the development of the treatment does not warrant a conclusion that anything like a specific has been found, but experience does show that it gives more consistently favourable results than any other remedy that has so far come to our attention, and it holds out the hope that further improvement may be brought about.

It evidently produces apparent cure, causes great improvement, and arrests the disease, and I believe we are on the right road to a permanent cure, and have much to thank God for. Great Britain is free from leprosy except occasional imported cases. But it is still found in America, Canada, Norway, Germany, France, Russia, India, China, Japan, South Africa, West Indies, South Seas and Pacific Islands, etc. The work and sacrifice of Father Damien on the Island of Molokai is still remembered by many. Until 1870 very little was done by mission societies for the lepers. Mr. Wm. C. Bailey, when he went to India in 1869 as an educational missionary, had the need of the lepers burnt into his soul in such a manner that in 1874 he formed the "Mission to

Lepers," which has as its aim the segregation and bodily relief, as well as the spiritual instruction of the lepers. He is truly the lepers' friend; during the past forty years he has done more for them than any other living man. The Mission does its work entirely through the missionaries of other societies in the field and is therefore both international and interdenominational.

In our long experience of work amongst the lepers here we have tried most forms of treatment that have been brought to our notice, provided we could satisfy ourselves that no harm would be done to the patients, who I may say are always willing to try some new remedy. We have tried nastin, lepraline, chaulmoogra oil, internally and externally, and used a vaccine prepared from the bacilli taken from the large leprosy deposits in the hypertrophic or tubercular variety, quinine, arsenic, and strychnine, and from them all we have had no appreciable good effects. In fact we had almost come to the conclusion that fresh air, good food, and good hygienic conditions did much more for them than any of our drugs. In some of our cases we have seen, from time to time, marked improvement and apparent arrest of the disease, but have had no actual cures, although we have been told more than once by the Chinese about a leper here and there who had been cured by Chinese medicine; but the cured cases have never been brought to us for inspection and for confirmation of the Chinese diagnosis.

The Leper Mission provides generously food and raiment, and they are medically and



spiritually ministered unto by us, and in their new home where "every prospect pleases," they are not a lot of gruesome sufferers shut up in a cage and waiting for a welcome death.

With us they are happy and contented and always have a smile in return for one given them. They become transformed in a wonderful way; the humanizing and Christianizing influence of the home has a marvellous effect upon them. They soon become men and Christians. Very few who enter the Refuge do not become Christians.

Our Leper Refuge, with its 36 inmates well fed, warmly clothed, comforted, and medically cared for, cooking their own food, working in the garden, praying and praising, gives the most conclusive kind of Christian evidence and is one of the finest illustrations of applied Christianity that can be found anywhere.

When you think of their condition when we get them, as being diseased, destitute, and good for nothing, the reality and effectiveness of medical missionary work is made perfectly clear.

D. DUNCAN MAIN.

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## Social Service

### Opportunities for Social Service in the Homes Among the Women.\*

MISS F. U. CODRINGTON.

#### THE CALL TO SOCIAL SERVICE.

Are we called to social service? The answer to this question lies inherent in Christianity itself. The Church is a society planted in the world by Jesus Christ to grow and spread.

It has been truly said "The notion of a purely individualist religion is false to the nature of man," and "The notion of a purely individualist religion is false to the Gospel."

God has built up humanity upon the basis of the family. So it is that in that wonderful Epistle to the Ephesians, where we are presented with the new and beautiful conception of the "Church," forming one body in Christ, and embracing all

humanity, we find the family emphasized as the unit out of which the Church is built up.

#### THE AIM OF SOCIAL SERVICE.

Thus, I take it, that the aim of our service as Christian women missionaries is not to regenerate the social life of China as a whole, but to regenerate the family life wherever we can get into touch with the homes. My own experience has been that we foreign women have very little opportunity of really touching or influencing the home life of the heathen. We are indeed too obviously of an "outside kingdom" for this intimate service, but we are privileged to win one and another for Christ out of many families, and it is through the individuals thus won that we must hope to influence the "family," and through the family the community of which it is a part.

The oft-repeated platitude "that the reform of Society can only come by the redemption of

\* Paper read at Kuliang Summer Conference.

individuals" is true to our experience as missionaries in this land.

#### CHRISTIAN FAMILY LIFE.

While we can thank God for Christian Chinese families exercising undoubted influence for regeneration upon their neighbours, I think you will agree with me that owing to the system of "patriarchy" prevalent in China, which gathers many families under one roof, subject to the one paternal government, Christian *homes*, as such, are rare. We may find them amongst our Church officers and Christian workers, but these homes are necessarily isolated, and lived to a great extent aloof from the heathen around, so that their influence on Chinese family life is more or less partial and remote. Therefore, the *chief aim* of all our women's work must be to multiply Christian families by multiplying Christian mothers among the rank and file of our Church members. That is, by the "redemption of the individual" in the fullest Gospel meaning of that term.

#### A "GOSPEL OF SOAP AND WATER" OR OF CONVERSION?

A few years ago I was a guest at a luncheon party in Oxford, where the social question came up for lively discussion. One lady, well known for her successful labours in connection with the better housing of the poor, etc., attacked me as to our methods of missionary work in China. She emphatically declared that, in her opinion, we should first preach a "gospel of soap and water," and then with clean houses and clean bodies the people would be prepared to consider the question of clean souls!

This "inverted gospel," in the light of first-hand knowledge of China, and dizzy calculations as to the amount of soap it would require, amused me not a little. Yet the woman was in dead earnest, and could not see, apparently, that a clean soul, Divinely indwelt, would be more likely to produce a clean body and clean house to correspond with its new life, than soap and water to secure spiritual regeneration.

#### THE SUPREME SOCIAL PROBLEM.

No, if our social service is to be permanent and reproductive, it must go deeper than the dirt or disease which are so much in evidence, and which are, after all, only symptoms of prevailing moral uncleanness. We must reach down to the supreme social problem and root-evil of *sin*, that we may apply the one and only remedy, Christ Jesus.

#### OUR CHRISTIANS AND "CUSTOM."

The social evils we meet with are often not recognized to be sin by our Christians, even by those of long-standing in the church. The convenient word "custom" covers the hideousness of many evils to most, and a matter of advantage or economy of expenditure is made to override the question of morality.

#### SOCIAL EVILS.

What are some of the customs which most affect the homes and family life of our people in Fukien? The limits of this paper compel us to be brief, but first and foremost we have the customs affecting the position of women, such as female infanticide, footbinding, early marriages, and trading in wives practised to an appalling extent in Kutien. We can trace no-

appreciable diminution of these degrading evils from the reform movements of recent years, or, if there has been any, subsequent reaction has obliterated the traces.

#### PERSONAL RESPONSIBILITY.

All our Christian women will unite in condemnation of these practices but are their consciences really alive to the *sin* in them? Have they any real and burning sense of personal responsibility for righting these wrongs of our common womanhood? Is the regeneration of their individual Christian life complete enough to regenerate the family life to which they belong and by which they are linked to the social life of their country?

#### APATHY OF CHURCH MEMBERS.

How often we have to deplore the apathy of our Church members towards these evils, and even mourn over their acquiescence in them! How often we find them, for instance, arranging a betrothal which means life-long sorrow and tragedy, or even moral danger, to some bright Christian girl, because there is money in the business.

What of the giving and taking of "wifelings" because it is a convenient way of getting rid of supernumerary daughters, or of obtaining a cheap daughter-in-law?

If it is true, as has been said, that the "springhead of all social evils lies in a devouring, indestructible, and overpowering belief in money" what need there is for the regeneration of individual Christians before they can be a power for social service in China.

#### THE WORTH OF INDIVIDUAL LIFE.

Dr. Figgis points out that the Christian Church first saw "the

worth of each man (and woman) as an end and not a means." I would like to take this sentence as a watchword of social service and seek to implant such Christianity into the women and girls who come under our influence. To make our Christian mothers recognize the *worth* of each little life, be it boy or girl, which they bring into the world, how it would help them to train that life for God!

#### REGENERATED FAMILY LIFE.

If the homes are to be purged from the dark shadow of demon wings our Christian mothers must be saved from all part in customs, however time-honoured, which retain their demon origin, and from all belief in the demonolatry which haunts a heathen life from the cradle to the grave. Such "regenerated" families among the rank and file of our Christians would do more to regenerate China than any amount of purely social reform.

#### THE CHRISTIAN MOTHER'S SUPREME OPPORTUNITY.

Thus it is to the Christian mother and wife that the supreme opportunity of social service is given, by her example even more than by her teaching. And now we come to the heart of the matter touching our part, as foreign missionaries of promoting this social service.

#### THE SOCIAL PROBLEM "NOT TO BE SOLVED BY BRAIN DRILL."

Does our system of education produce these wives and mothers? Does it implant a spirit of lovely and obscure service? or does it foster false ideas of future importance? Are our pupils impressed by the commercial value of our school instruction, rather



than by its educative and social value? Do our educated girls consider themselves wasted in the home, and as only finding their true sphere when they become wage-earning workers?

I think if we face these questions honestly and thoughtfully we may find much to humble us, and to call for a re-adjustment of our present standards.

To borrow a phrase from an American writer the social problem will not "be solved by better brain drill."

#### SOCIAL WORK IS SPIRITUAL WORK.

The Church's social work is *spiritual work*. Its duty in the social fabric is, above and beyond all else, to prepare the material to be built into it. Not by pottering at this or that architectural idea ..... but by turning the clay into bricks. It is only when you have got souls, individual souls, into shape that you can build them into the City of God.

#### BIBLE-WOMEN.

Next to the mother's influence in the home and family, comes I think that of our Bible-women. And I have a tender respect for the old-fashioned Bible-woman, the woman of "One Book," full of faith in the power of her message to *convert* souls, a fighter of devils in the hearts and bodies of men, with a mother-heart to bear the burdens of the flock, ready to comfort, exhort, rebuke, according to the need of each case. The work done by some of these women of practically no education has been wonderful, because it has been done in simple reliance upon the Spirit of God. They have preached Jesus Christ and His Salvation right in the homes

in simple language such as ignorant hard-working women could understand, and with an urgency that made itself felt. The "gospel of soap and water" has usually followed when hearts have learned the secret of faith in the only One who can uplift and save.

#### WOMEN EVANGELISTS.

We are getting a younger, cleverer, and more polished type of worker among our Bible-women now. All this can be gain, but not if they lack the evangelical fervour, the simple directness, and victorious faith of the older generation. The material we have to work on in our Fukien women is undoubtedly good, and we need to recognize and value this more, so that we may be preparing and training a larger number of Bible-women in our schools. The lack of a sufficient number of women evangelists is a felt and pressing need in our own Mission at present. Is it due to mistaken standards of intellectual efficiency, by which we may reject some who could do effective spiritual and social work, though unable to pass examination tests?

#### TRAINING WORKERS.

The work of training women evangelists is of first importance, and worthy to be done by our best and most capable missionaries. It is astonishingly fruitful in results, and in it lies our best hope of social service in the homes among the women.

#### MOTHERS' UNION.

In closing I would commend to your notice, as a most valuable auxiliary to the work we



are now discussing, the formation of "Mothers' Unions." We have one in connection with our English Church Mission, and its objects are:

1. To uphold the sanctity of marriage.

2. To awaken in (Christian) mothers of all classes a sense of their great responsibility as mothers in the training of their boys and girls (future fathers and mothers of their country).

3. To organize in every place a band of mothers who will unite in prayer, and seek by their own example to lead their families in purity and holiness of life.

#### EDUCATION BEGINS AT HOME.

The Union seeks to impress the truth that "Education begins at home," and makes religion not an individual thing only, but a matter for family life, by family worship and parental teaching of the word of God, and by the force of a mother's example. It has for its motto "Try to be yourself what you wish your children to be."

#### HELP TO SOCIAL SERVICE.

We have lately started a Branch of this Union in Kutien which already numbers forty members. It is appreciated, and has begun to quicken the sense of responsibility in the members. The president sends out an occasional letter of "Counsel to Mothers" which has been most helpful, not only to the members themselves, but as a guide to social service in the homes about them.

#### Social Service In Canadian Presbyterian Mission.

Regarding efforts in social service within the Canadian Presbyterian Mission in North Honan, there is little to report. The only forms thus far attempted are night schools for the illiterate, and the visiting of prisoners in the jails. These efforts have been interesting and fairly encouraging. I trust there will be more to report in this wide field of service ere long.

As to problems which may arise in connection with social service:—Believing that such work should be financed by the Chinese, the problem of funds at once arises. The Christian community generally is not wealthy and cannot provide any large amount of money for such work, nor would it be wise, especially at the beginning, even if possible, to look to non-Christian friends for such funds. The most reasonable method is at first to attempt only such social service as will require but small expenditure, and so lie within the ability of the Chinese Church. Another problem which presses more or less heavily is that of workers:—These should be Chinese. And at present these do not exist; they are yet to be trained. This can be best done by using such workers as are at present available in such work as may be attempted. Thus many valuable workers may be developed.

As to the class of work which should at first be attempted I would favor survey of city, friendly intercourse with prominent leaders, distribution of health pamphlets, etc., etc.

W. H. GRANT.